A

SUPPLEMENT

TO THE

CRITICA SACRA,

WHEREIN

Many of the Originall words of both Teſtaments being Alphabetically diſpoſed, are explained out of Learned SCHOLIOGRAPHERS and CRITICKS, and hereby many both controverſall Texts, and difficult Scriptures illuſtrated.

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To the Learned

CRITICKS

Of Great

BRITAIN & IRELAND,

Especially those who are skilled in the Originalls of the OLD and NEW

TESTAMENT.

IT is a good observation of our Learned Professour of *Hebrew* and *Arabick* in *Oxford*, that there are five wayes, of finding out the genuine sense of an Hebrew diction. First, comparing of the divers places together, in which that word is used; this both the Jewish and Christian Interpreters practice. Secondly, that the place be diligently considered, that it may be known, what signification best agrees to the word, if it be of large signification, yea, whether it requireth not another construction, then what it hath in other places. Thirdly, that the ancient and approved Versions be consulted with, since the Authours of them lived in those times, in which both the Language and Matters of the Jewes most flourished, and were more easily learned; as the *Lxx.* the *Chaldee*, and *Syriack* Paraphrases. Fourthly, that the founder Interpretation, of the ancient and modern *Rabbines*, be enquired into. Fifthly, the collation of the *Chaldee*, *Syriack*, and *Arabick* Languages, being near unto the *Hebrew*, is very usefull for this purpose. The pure and ancient Hebrew is reduced into very narrow limits, since we have none of it but what is preserved in the Bible, and in it there are many words, not above once to be found, or of divers significations, which we cannot know, from the use of other Writers in the same Tongue. Therefore to know, what use and sense other words of neighbouring Languages (which come as it were from the same stock) have, must needs conduce much to the opening of the Hebrew word. To this may be fitly added, (as I suppose) that observation of *Terentius*, a Learned Professour of *Hebrew* in *Friezland*. Speaking of mysteries, he saith, *De illo in genere hoc judicium fero: Tot in ipso Scriptura nucleo mysteria latere, ut consultum non sit plura in verborum cortice quærere, quæ meris solummodo conjecturis nituntur, & tædioso labore reperta, non nisi precariò habemus.* I take this to be a good rule, to prevent those Cabalisticall fancies, which some indulge too much, & so from the change and transportation, or quantitie a of letter will draw out mysteries, and great points of religion. *Dr. Hammond*, in his *Annotations* on the 14. of *Mark ver.* 54. saith, the Writers of the *New Testament*, and so the *Greek Translatours* of the *Old*, were *Jews* by Nation, and had learned *Greek*, yet they not onely retain

D. Pocock *Notæ in Portam Mosis* cap. 1.

Dissertatio De Literis majusculis & minusculis.

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the Hebrew idiom in phrases, [a] and forms of speeches, but farther, in many of the things imitate the Hebrew manner, especially in two things. First, in the *Conjugations* of *Verbs*: they having in Hebrew more than there are in Greek, doe yet expresse the sense of all their *Conjugations* by Greek words of other *Conjugations*, being not able to doe otherwise; as when *Hiphil* one of their *Conjugations*, is to *make doe* a thing; they finding no *Conjugation* in Greek answerable to this, make use of the Active for it. Thus have we θριαμβεύειν, 2 Cor. 2. 14. *to make triumph*; ἀνατεῖλαι, *Matth.* 5. 45. *to make arise*; ὀρθρίζειν, 2 Pet. 3. 12. *to make to hasten*; καθίζειν, 1 Cor. 6. 4. *to make to sit*; and ἀναπαυστικῶς, *to make recite*, *Luke* 11. 53. and περισσεύειν, *to make abound*, 2 Cor. 9. 8. Secondly, when an Hebrew word (according to the paucitie of *themes* in that Language) signifies severall things, and those severalls expresst in Greek by severall words of severall significations; one of these Greek words is often by them (according as it was the usuall dialect, or manner of speaking among them) taken for the other. There are many Hebraismes, Chaldaismes, & Syriasmes, in the Writings of the Evangelists and Apostles, though *Schmidius* saith, the Hebraismes often proceed from the ignorance of the Græcisme; so that, there is not onely need of a Key of Grammar, Lexicons and Concordances, but of Arts and Sciences, and also acquaintance with the Orientall [b] Customes, as well as Languages; since there are many allusions to their Rites and Mysteries: and also an accurate knowledge of the use of the Greek words by the LXX [c] in the Old Testament much conduceth to the better understanding of many words in the New Testament. Which Version of the LXX Interpreters, is not alwayes alledged and followed in the New Testament, as *Cocceius* on *Psal.* 78. *ver.* 2. observes, which is abundantly proved, by the Table of my Learned Friend here Printed, collected by him, and copied out by my Son, (before his travelling into *France*, where he died) of all the places of the Old Testament cited in the New, specifying how often they follow the Hebrew Text, how often the Greek Version, & where they follow both, and where neither; which I supposing to be very usefull to the Commonwealth of Learning, and not Heterogeneall to my criticall Notes, have here published. *Mr. Cartwright* upon my informing him of it, before he died, liked the design well; and it seems to me the more laudable, because so few in Print, have yet treated at all of that argument. *Junius* in his *Parallels*, saith nothing of it, and *Drusius* but little, onely this; *Quandoque Hebraicam veritatem referunt, aliquando editionem Græcam Lxx, etiam ubi satis ascitanter Hebræa converterunt. Causa hujus, ut credibile est, quod editio illa lecta, in omnium manibus tum versaretur, vulgóque Synagogis usuque recepta esset.* The most famous & ancient Greek Copie of both Testaments sent from the *East* by *Cyrill Patriarke* of *Constantinople* to our late King *Charles* the first of happy memory, is usually ascribed to *Thecla*, but too rashly, saith *M. Selden*. Some observe that the New Testament is not wholly *Attick* Greek. *Phrynicus* in his *Ecloga dictionum Atticarum* mentions φάγομαι & some other Scripture-words, as barbarous. *D. Hammond* in his *Review* of his *Annotations* on the 2. of the *Galatians* speaks of two places in *Paul* not reconcilable with the rules of Grammaticall *Syntaxis*, Col. 3. 16. Ephes. 4. 2. *Dilher* in his second *Tome* of *Academicall Disputations*, *pag.* 334. discusseth that question, *An quid Solœcismi & Barbarismi, Novi Testamenti scriptis insit? Religio nobis esse debebat Solœcismos aut Barbarismos in N. T. fingere, imo ne* σολοικοφανῆναι *quidem concedimus. Magna certe audacia est Spiritum Sanctum datorem linguarum, in Grammaticis non examinare tantum, sed & arguere.* Schmidius *in Act.* 15. 22. *Petrus Faber* in his *Agonisticon*, *Dilher*, in his first *Tome* of *Academicall Disputations*, on 1 *Corinth.* 9. 24. *pag.* 254. *Dr.* [e] *Holdsworth* in his *Divinity Lectures*, and also *Dr. Hammond* in his

[a] *Quot voces, quot phrases peregrinas Evangelistæ & Apostoli Græca civitate donarunt? Græcè quidem scripserunt; ita tamen ut non solùm vocibus utantur peregrinis, sed etiã voces Græcas, non significatione Græcâ, sed Hebraicâ, vel Syriacâ, vel Chaldaicâ usurpant.* Croii Observat. in Novum Testamentum. c. 34. Vide etiam cap. 33.

[b] *Hoc scio, mirabili me gaudio perfusum esse, ubi in hac antiquorum Iudæorum Theologiâ phrases repe-rebam, adeo cum Apostolicis consonantes. Non nova commenti sunt sacri Novi Fœderis scriptores, sed tralatitiis utentes loquendi formulis, ac notissimis apud eos quibus scribebant, sacratissima mysteria clarius ac dilucidius multo explanarunt.* Witzii Dissertatio De Trinitate. Vide plura ibid.

[c] *Vade melius discamus quæ sit vis multarum dictionum & locutionum in Novo Testamento, quam ex interpretibus illis, quos constat tanta fuisse in pretio apud Apostolos & Evangelistas, ut in testimoniis ex Veteri Fœdere citandis, ne latum quidem unguem ab illorum vestigiis discesserint: Quare, mea sententiâ, qui volet rectè judicare de Evangelistarum & Apostolorum sermone, ab illo nullo modo committendum est, ut sit hospes in Græcis* τῶν ἑβδομήκοντα *Bibliis.* Boisius in c. 8. Johan. v. 25. [d] De Syned. Vet. Heb. l. 2. c. 4. [e] *Scriptura loquendi formulas mutuatur à rebus ludicris, etiam horrendis: ut vox κλῆσις,* Ephes. 4. 14. *ab aleatoribus; &* θηριομαχῆσαι, 1 Cor. 15. *à gladiatoribus; &* πάλαι, Ephes. 6. 12. *à luctantibus. Multa verba transfert à ludis & spectaculis Gentilium,* δολιότης πανουργίαν, Heb. 10. 32. ἀγὼν, & ἀγωνίζομαι *& reliqua de stadiis, pugilibus, cursoribus, coronis Gentilium, decies ad minimum in ipsis Epistolis habentur.* Prælect. Theol. D. Holdsw. Lectio 6. *Convenichat ad celebritatem Olympicam omnis Græcia, unà & exteræ nationes, ex Ægypto, Libyâ, Siciliâ.* Schmidii Prolegom. *In Pindari Olympic.* Luke 11. 24. ἀγωνίζεσθαι, a word borrowed from the *Olympick* Games and Prizes, and signifies *Quinquertium*, five kinds of exercises, *leaping, running, hurling, darting*, and *wrestling*. The whole New Testament is full of *Agonisticall* expressions; it is an *Agonisticall* word, saith *D. Ham.* frequently in his *Annotations*.

Annota-

Annotations on the *New Teſtament* largely ſhew, that the Apoſtle *Paul* in ſome of his Epiſtles, is wont to uſe athleticall gymnaſticall words, and drawes *ſimilies* from Runners in a Race, Champions, from the Crowns and rewards of the Conquerours in the Combates of the *Grecians*, from the *Iſthmian* Games, and others uſed amongſt the *Corinthians*. As I have made a Supplement to my *Critica*, ſo I might here to the Criticks by me heretofore mentioned. Beſides *Dilher's Electa* formerly named, in my Epiſtle to my *Critica*, there are his *Diſputationes Academica* in two volumes in 4to. his *Dialogi Philologici*, and *Apparatus Philologicus*, *Icarus Academicus*; *Calovius* his *Criticus Sacer*, in three Volumes in 4to. See his firſt Volume *c.* 3. *De Nominibus Dei*, & Volume ſecond, *De Textu Primigenio Scripturæ Sacræ. De Verſione Vulgatâ* & *De Verſione Græcâ Lxx. Interpret. Dorſcheus* his *Diſſertationum Theologicarum Penta-Decas*; *Hackſpan's Quadrigâ Diſputationum*, *Nizachon* & *Tractatus de uſu Librorum Rabbinicorum*, *Miſcellanea* & *Cabala Judaica*, Fides & Leges *Mohamedis*, *Geierus* de *luctu Hebræorum*. Theſe (I think) were all *Lutherans*. There is alſo *Meditationum Philologicarum Hebræarum Trias Prima*, *& Trias Altera* Terentii; *Leuſden* on *Joel* and *Jonah*, and his *Philologus Hebræus*, Fabritii *Partitiones Codicis Hebraï*; *Zegerus* in *Novum Teſtamentum*, Printed now with the *Criticks*, and much commended both by *Nanſius* on *Nonnus*, and our *Dr. Price*, which Doctours *Notes* alſo much enlarged on ſeverall parts of the New Teſtament, and added to the *Criticks* I have made uſe of, and my Learned Friend *Mr. Cartwright's Mellificium Hebraicum*, an elaborate piece; *Mr. Bois* (that Learned Grecian of *Cambridge*) his *Notes* on the *Evangeliſts* and *Acts*: I might adde *Dr. Gells Eſſay*, a laudable attempt, and though I cannot concur with him in ſome of his *Tenets*, yet I deſire that he would proſecute his intended deſign, in the remainder of the Old Teſtament, and alſo in the New, as he himſelf ſometimes ſeems to intimate. I have alſo compared *Schmidius* his Greek *Concordance*, with what I collected out of *Stephanus*, and find him more exact in following the order of the Alphabet, and have added ſome words out of him, which were omitted in my *Critica*, when I followed *Stephanus* alone. Though I ſhould have liked him the better, if he had rendred the Greek words [f] into Latine, as *Stephanus* did, whom he followed in publiſhing his *Concordance*. I have obſerved ſeverall things out of *Schmidius* his *Notes*, and Animadverſions on the Greek Teſtament, *Dr. Hammonds* Learned *Annotations* on the New Teſtament, (wherein he well explains many Greek words and expreſſions) and on the Pſalmes; *Dr. Gouge's* judicious *Commentary* on the Epiſtle to the *Hebrews*, in which there is a fuller explication of the Originall words, then in any one *Engliſh* Expoſitor that I know of, on ſo little a part of Scripture. There is alſo *L'Harmonie Etymologique Des Languages Par* Eſtienne Guichard. *Paſors Grammatica Græca Sacra Novi Teſtamenti*; *Brochmand* on *James*; *Scipio Gentilis* on *Philemon*; but *Milleri Rabbiniſmus* (though quoted often by *Hottinger*) I could never yet purchaſe or borrow. There are many elegant *Agnominations* and *Paranomaſies* both in the Old and New Teſtament (beſides ſuch as I have formerly obſerved) which Interpreters in their Verſions cannot expreſſe, as in the Old Teſtament, *Gen.* 9. 27. and 11. 3. and 49. 8, 16, 19. *Jer.* 1. 11, 12. *Amos* 8. 2. *Mic.* 1. 10, 14, 15. *Eſay* 24. 3. *The land ſhall be utterly emptied, and utterly ſpoiled.* The words in the Originall are ſounding, and like the voyce of Thunder, הַבּוֹק תִּבּוֹק הָאָרֶץ הִבּוֹק תִּבּוֹק, *Hibbok, Tibbok, Haaretz, Hebibbos, Tibboz*, as that Learned Linguiſt *Miles Smith*, one of the Tranſlatours of the Bible, and Bishop of *Gloceſter* hath obſerved, in his Sermon on *Job* 29, 14. Heb. *Shall emptying be emptied, and ſpoyling ſpoyled*, the word in either branch doubled, for the more full *emphaſis*, as the like, *Gen.* 2. 17. and 37. 33. *Exod.* 18. 18. and 19. 13. 2 *King.* 3. 23. *Cant.* 8. 7. *Mr. Gataker*. To ſhew the fruitfulneſſe of the Hebrew Language, *Morinus* [g] inſtanceth in *Eſay* 19. 9. where ſeverall words have various ſignifications, and ſo both the *Lxx* and *Vulgar* differ much in their Verſions. For the New Teſtament *Mr. Gataker* reckons up largely *Paranomaſiæ Paulinæ*, in his *Miſcellanea Adverſaria*, cap. 44. There are two *Adverbs* (ſaith *Paſor*, in his *Greek Grammer* of the New Teſtament, *cap.* 24.) which make the Epiſtle of *Jude* difficult, *viz.* ἅπαξ, *ver.* 5. where it doth not ſignifie *once*, (which is its uſuall ſignification) but *certainly*; and δὶς, *ver.* 12. which there is not to be tranſlated *twice*, bnt *thoroughly*; *Vnde liquere poteſt* (ſaith he) *quàm neceſſaria ſit genuina illarum vocularum notitia.* It was the cuſtome

Gatakeri Adverſari Miſcellanea. *Mori* Notæ Ad N. T.

[f] *Marius de Calaſio*, hath put out *Concordantiæ Sacrorum Bibliorum Hebraicorum*, in 4. Folios, in *Hebrew* and *Latine*, whereas *Buxtorfs* is onely *Hebrew*.

[g] Exercitat. Bibl. lib. 1. exercit. 6. cap. 3.

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(ſaith *Scipio Gentilis* on *Philemon*) of others and eſpecially of *Paul*, to adde ſalutations in their Letters, not onely from themſelves, but alſo from others. But becauſe together with the ſalutation, they were wont to kiſſe, thence (ſaith he) by the ſame word ἀσπασμὸς both was ſignified, ſalutation, and kiſſing. *James* 3. 6. *h a world of iniquity*, ὁ κόσμος τῆς ἀδικίας. Here is a great difference amongſt Interpreters; the *Vulgar* and thoſe which adhere to it, render it *univerſitatem iniquitatis*, with which our Tranſlation accords: the *Tongue* is ſo called, becauſe it exerciſeth its iniquitie on all, with which expoſition that which followeth doth fitly agree. *Oecumenius* and *Iſidore Peluſiota*, tranſlate it *Cultus* aut *Ornamentum iniquitatis*, *The ornament of iniquity*. *Martinus de Roa* interpreteth it, *A moſt wicked ornament*. *Calvin*, *Beza*, *Piſcator*, *Druſius*, *Cornelius à Lapide*, *Paræus*, *Eſtius*, the *Dutch* Interpreters would have it to be a proverbiall ſpeech, and interpret it, *A heap of iniquity*, with whom *Diodati* and *Brochmand* concur. A *Critick* is one that is skilfull and expert, in eſpying cenſuring and diſcerning matters: Κριτικὸς is uſed *Heb.* 4. 12. and rendred by *Vs*, *Diſcerner*, as by the *Vulgar*, *Diſcretor*, by *Beza*, *Dijudicat*. *Quidam* (ſaith *Beza*) *convertit* cenſorem, *non ineptè fortaſſe, ſi rem ipſam ſpectemus*. There were two ancient Grammarians, *Ariſtarchus* and *Ariſtophanes*, who uſed thoroughly to ſearch the Books of ſuch *Poets*, as had written before their dayes, and to paſſe their cenſure upon them, concerning ſuch Verſes as were genuine or ſpurious: and theſe were thereupon called Κριτικοὶ, *Criticks*, *Critica quidem quando ſuas intra vacerras ſe continet ſol & ſal eſt literarum. Dilherri Apparatus Philologicus. Vide plura ibid.* I think he addes well, *if it keep it ſelf within its bounds*, Criticall Learning is of great uſe, for I have heard a Learned Critick of our Nation taxed by a moſt Reverend Divine and great Scholar, as over bold in meddling with Scripture. To my apprehenſion, to diſtinguiſh accurately thoſe *i* Hebrew, Greek or Latine words, which being of a cognate ſignification, are uſually confounded, and alſo to ſhew the agreement amongſt ſeverall Languages, in expreſſing of one & the ſame notion, and likewiſe to give the proper *etymon* of a word, (forced etymologies I like not) is a commendable part of Philologicall Learning, as well as judging and cenſuring of Authours. And as I think it is ſomewhere ſaid of Sir *Francis Bacon*, that Philoſophie was his *darling*, ſo I may ſay (I hope) without oſtentation, that my *genius* carries me to that kind of Learning chiefly. I find ſome difference among Learned men, in their judgement of *Sebaſtian Caſtell*'s Tranſlation and interpretation of the *Bible*; *Dr. Hammond* often ſtiles him Learned *Caſtalio*, and there are ſeverall Elogies of him by Learned men prefixed before the firſt Volume of the *Critici Sacri*. *Beza* on *Mark* 4. 22. ſaith, *Caſtellio nimis audacter* (*ut pleraque alia*) *interpretatus eſt*: on *Matth.* 3. 13. he ſaith he rejects the word *Baptizo* and *Baptiſmus* uſed by holy Writers, conſecrated to that Sacrament by the tacite conſent of all Churches, and uſeth *Lavo* and *Lotio* in ſtead of it. On *John* 1. 12. he ſaith, *Caſtellio & alii ejuſdem farinæ* ἐξουσίαν *interpretantur quaſi duntaxat ſignificet eligendi poteſtatem, & hoc loco abutuntur ut liberum ſuum arbitrium ſtabiliant*. He often elſewhere in his *Annotations* taxeth him with boldneſſe in interpreting of Scripture, ſtiles his Interpretation *fond*, *falſe*, *ridiculous*, *vitious*, *perverſe*, *unskilfull*. See him alſo *De æternâ Dei prædeſtinatione* againſt *Caſtellio*, and his anſwer *Ad defenſiones & reprehenſiones Sebaſtiani Caſtellionis*. *Henry Stevens* in his Epiſtle to Sir *Philip Sidney* before his *Greek Teſtament* taxeth *Caſtalio*'s boldneſſe in interpreting the New Teſtament, putting *pro idolis Deaſtros*, *pro geniis Angelos*, *pro Fide Fiduciam*. *Tam multa denique novavit* (ſaith he) *ut Teſtamentum hoc ſic interpretatum, alio etiam ſenſu novum appellari poſſit*. *Sebaſtian Caſtell*, a man highly commended by ſome *Arminians*. That excellent *Critick*, and pious Interpreter, *Caſtellio*. Dr. *More*'s *Explanation* of the *Grand Myſterie* of *Godlineſſe*, *lib. 6. cap.* 14. Our Learned *Bois* of *Ely* ſaith on *Matth.* 2. 1. *Quod ſi explicationis ergo addenda ſunt aliqua, in annotationibus quàm in contextu rectiùs collocentur*; and on *Matth.* 4. 6. *Si nuſquam diſcederetur à vetere Interprete, niſi ubi neceſſe eſt* (*nuſquam autem neceſſe eſt, niſi ubi ſenſu incolumi verba ejus retineri non poſſunt*) *non tanta eſſet inter illum & alios diſſonantia, ſed revocarentur multa quæ poſteriores interpretes rejecerunt. Non molè itaque collocaret quis operam, ſi veterem Interpretem daret iis duntaxat locis interpolatum, ubi à Græcis*

h Syrus *legit*, Et lingua, Ignis eſt, & Mundus iniquus, *tanquam materia. Quod ait* ὅλη, *quum in omnibus Codicibus Græcis ſit omiſſum, nolui temerè reponere. Sed quam aptiſſimè tamen ſic omnia congruerent. Linguæ enim igni comparatur: mundus, materiæ tremabili.* Stephanus *exponit*, In quâ (*linguâ*) tanquam ſuo ornamento exultat iniquitas. *Schmidius in loc.*

i Levit. 21. 7. זֹנָה וַחֲלָלָה *Inter illos quidã Hebræorum ſic diſtinguunt, ut* zonah *meretrix ſit quæ ſcortatur ſub marito ſuo, vel quæ violentiam paſſa eſt.* Chalal-h *vero, id eſt*, prophana *ſive* violata, *ea quæ prognata eſt ex his quæ prohibitæ ſunt ſacerdotibus. Verum ego puto* per meretricem *hîc ſimpliciter eam intelligi debere quæ proſtituit ſe omnibus; per* profanam *verò ſive* violatam, *eam quæ caſu quodam violata eſt, non tamen ob id aſſueta eſt ſcortationi.* Paulus Fag. in loc. *Mulier quæ fornicata eſt ſub marito ſua non ſuâ ſponte* (*quia tunc lapidanda erat*) *ſed quæ vim paſſa eſt. Hæc ſacerdotibus prohibetur, ſed non marito ſuo.* Profanam *dicunt eſſe, quæ nata eſt ex repudiatâ à ſacerdote, aut quæ ex Paganiſmo converſa eſt ad Judaiſmum aut quæ errore ab alio quàm ſuo marito cognita eſt.* Munſterus.

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ſic recedit, ut neceſſariò ſit deſerendus. Hoc ego jam conor atque meditor, & ſi operæ pretium ſit quod facio, Deum oro, ut perficiam quod inſtitui; ſin minus, ut det mihi mentem, ſtudia & conatus meos ad alia, quæ potiora ſunt & magis ex uſu, transferendi. This latter part is modeſtly ſpoken, on *Matth.* 5. 5. *Sed quid opus tam multis Lexicographis & Ludimagiſtris ſtudio ſit, vocabulorum originationes expendere, curioſéque tradere; at bonis & eruditis interpretibus non convenit fortaſſe tam anxia diligentia.* I leave it to the Learned to determine, whether his zeal here & elſwhere in vindicating the Vulgar Verſion, doth not ſometimes too much tranſport him againſt *Beza*; when *Beza* himſelf in his Anſwer to the *Defences* & *Reprehenſions* of *Sebaſtian Caſtellio*, delivers this excellent paſſage; *Eos ego judico optimos Sacrarum literarum interpretes, qui hæc duo ſimul præſtiterint, nempe ut & commode poſſint intelligi, & ab Hebraïs & Græcis quam minimum deflexerint: tu contra opinaris. Judicet Eccleſia uter noſtrum religioſius & melius de his rebus ſentiat.* I have made it my great ſcope in this my *Supplement* to illuſtrate and open ſome difficult paſſages in both the Teſtaments. I have ſaid ſomething to that place, Exod. 28. 30. *Dr. Gell* on *Levit.* 8. 8. ſaith, to define what the *Vrim* and *Thummim* were, its none of my buſineſſe, nor indeed dare I attempt that, which hath puzled all the Learned men in the world. *Paſor* in his *Greek Grammar* of the New Teſtament, *cap.* 1. ſaith, in the Hebrew Letters א *Aleph* is the firſt, ת *Tau* the laſt, expreſt in times paſt in the Breſt-plate of *Aaron*, in the אוּרִים *Vrim* and תֻּמִּים *Thummim*, as a type of our Lord Jeſus Chriſt, who is truly our *Light*, *John* 1. 9. and 8. 12. and our *Perfection*, *Col.* 2. 1. *Dr. Wilkins* in his *Mathematicall Magick*, *lib.* 2. *cap.* 12. ſaith, there is a little Chymicall diſcourſe, to prove that *Vrim* and *Thummim* are to be made by art; the Author of this *Treatiſe*, affirms that place, *Gen.* 6. [k] 16. where God tells *Noah*, *A window ſhalt thou make in the Arke*, to be very unfitly rendred in our Tranſlation, a *window*, becauſe the originall word צֹהַר *Zohar*, ſignifies properly *ſplendour* or *light*, and then beſides the aire being at that time ſo extreamly darkned with the clouds of that exceſſive rain, a window could be but of very little uſe in regard of light, unleſſe there were ſome other help for it: From whence he conjectures, that both this *ſplendour*, and likewiſe the *Vrim* and *Thummim* were artificiall, Chymicall preparations of that light, anſwerable to the ſubterranean Lamps. *Dr.* Owen *De Naturâ Theologiæ*, *lib.* 6. *cap.* 3. ſaith, *Linguæ quibus omnis veritas tradita eſt à Spiritu Sancto, Hebræa ſunt & Græca. Illarum inde linguarum cognitio, omnibus utilis, aliquibus ſub Dei providentia neceſſaria* As two excellent works have been lately publiſhed here amongſt us, for the promoting of this kind of Learning, the *Polyglot Bible* and the *Sacred Criticks*, ſo I hope our Learned Linguiſts will bend their ſtudies more this way. The *Proteſtants* may (I ſuppoſe) compare with the *Papiſts* for this, as well as other kind of Learning [l]; even *Morinus* [m] himſelf prefers *Buxtorfe* far before *Arias Montanus* for knowledge in the *Maſſoreth*. They had *Maſius*, *Pagnine*, *Vatablus*, *Genebrard*, *Serarius* for the Hebrew, and we have had both the *Buxtorfes*, *Merceri*, *Druſius*, *Paulus Fagius*, *Cocceius* not to mention *Fuller*, *Ainſworth*, *Broughton*, *Lively*, B. *Smith* and *Andrewes* of our own; they had *Budæus*, *Fronto Ducæus* for the Greek, the *Proteſtants* have had *Stephanus*, *Caſaubone*, *Beza*, beſides our *Downes*, *Bois*, *Patrick Young*, Sr. *Henry Savill*. May therefore this polite Learning ſtill flouriſh among *Proteſtants*, among *English-men*. I may adde, that in the Greek Alphabet, *Alpha*, *Epſilon*, and *Pi*, are the moſt copious Letters, and I am accordingly, both in my *Critica* and *Supplement*, larger upon thoſe then other Letters. I can ſay this of my *Critica*, that it hath been well eſteemed of by our Divines generally, as appears by the conſtant uſe that many have made of it, and the frequent citations of it by ſome Learned men, and one Outlandiſh-man. I hope therefore this *Supplement* will find the like entertainment, in confidence whereof, I reſt

Your affectionate Friend

EDWARD LEIGH.

[k] *Ainſworth* renders it, *a clear light*, whether (ſaith he) by one, or by many windows, is uncertain: after there is mention of a window that was in the *Arke*, *Gen.* 8. 6. but another word is uſed. The Hebrew *zohar* is only found here; of it *zohar ajim* is uſed for the *noon-day light*. This clear light ſignified the enlightning of the Church by the Holy Ghoſt, *Eph.* 1. 17, 18. *Mercer* renders it *feneſtra*, and ſaith, *Cùm ſcriptura unius meminerit, unicam fuiſſe puto, quæ ſanè ad lumen recipiendum ſatis erat in ſuperno tabulato hominum ex quorum providentia cætera animantia pendebant in arcâ, ut illis in diem ſua ſuggereren cibaria; nam animalibus aliis non ita erat lux neceſſaria, cùm & eorum pleraque tenebras magis ament.* Mercer. Vide *Hieron.* de *Oleaſtro* in

loc. [l] *Rivet* againſt *Grotius* hath juſtified the abilities of the *Proteſtants*. [m] Exercit. Bib. l. 2. Exercit. 21. c. 1.

UMI - 1989

A SUPPLEMENT TO THE Critica Sacra.

א

אַב *Ab, Pater*, from the root אָבָה *abah* he willed or desired, of the Fathers affection toward his children. The *Wiseman*, the *principal* of the *School of the Prophets*, who had the great authority among them, no man *contradicting* what he said, was by them then called *Ab Father* [a], and in this respect, and this sense of the word *Father* among the Jews, all Christians being now taught of God by Christ are appointed to acknowledge no *Father* in *earth*. Dr *Hammond* on *Mat.*23.9.

אָבַד *Abad*, It is translated *perish* [b], *Psa.*102.26. and is put for any kinde of perishing, whether by degrees, or at once, *Psal.* 9.6. It is applied to the memorial or name of wicked men, by little and little they are clean forgotten. At once things are said to *perish*, when they are suddenly destroyed, *Esa.*57.1. It signifies *perdo* to *destroy*, in *Piel.* Rev.9.11. *whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*

אֲדֹנָי *Adonai*, the Lord, when it is written with the long *A cametz* (ָ) it is only spoken of the Creator, and is the proper name of God, who is absolute Lord of all; but when it is spoken of the creature, it is written with the short *A* patach (ַ) thus אֲדֹנַי *adonai*, and signifies *my Lords*, Robertsons *Key to the Hebrew Bible.*

אֹהֶל *Ohel*, [c] *Tabernaculum tentorium*, Exo.27.21. The Tabernacle is there called אֹהֶל מוֹעֵד

[a] *Sicut per id quod prohibet vocari magistros, prohibere voluit ne qui magister haberetur, hoc est ne ab ullius authoritate in judicio veritatis penderetur; ita & patrem, à quo ut filii penderemus, in terris vocari vetuit.* Bucer. *in loc.*

[b] D.Gouge on Heb.1.11. The Greek word Ἀπόλλυμι used by the Apostle *Heb.*1.11. is sometime put for a suddain destruction, as *Luk.*17.27,29. where it is applied to those that *perished by the Floud, and by fire and brimstone from heaven*; It is also put for withering by degrees, as *the grace of a flower perisheth*, Ja. 1.11. Mat. 22. 41. *He will miserably destroy*, κακὼς κακῶς ἀπολέσει, it is a kinde of Greek Proverb, that is, with an utter destruction, *Nah.*1.9. There is not a meer *antanaclasis* or *paronomasia*, so that he plays only with words, but κακῶς signifies here miserably, vehemently, as often in *Homer* and other Authors, as *Bogan, Homerus*, ἑβραίζων. [c] It is called the *Tabernacle of Congregation*, (or, of *meeting*) because there God and his people met together; he to inform them by his word, they to worship him, and to receive his oracles. *Ainsw.* on *Exod.*29.42.

Ohel Moed, hoc eſt, Tabernaculum conventus, the reaſon is clearly rendred, *ch.* 29. *v.* 42, 43. & 30, 36. The Tabernacle was ſo called (ſaith *Fagius*) *quòd Iſrael illic conveniret, & congregaretur ad certum & ſtatutum tempus.*

אָמַר *Amar* propriè *eſt dicere, ſapè idem valet ac cogitare, quod eſt in corde dicere, ut aliquando plenè exprimitur, ut* Gen. 8.21. & Pſal. 14.1. *Cartw. in* Exod. 2. 14. See *Ainſw. in loc.*

אוֹר *Or* ſignifieth *light*, and the *Sunne* the Fountain of light; (whence the *Greeks* call the *Sun* or *Apollo* Ωρ. So φως, *Mar.* 14.54. & *Luk.* 22.56. is clearly taken for *fire.*

תֻּמִּים וְאֶת אוּרִים וְאֶת *Exod.* 28.30. *The Urim and the Thummim, the Lights and the Perfections*; but what theſe were, is not eaſie to ſay. The Greek tranſlateth them, *the manifeſtation and the Truth.* Theſe were loſt at the Captivity of *Babylon*, and wanted at the peoples return, *Ezr.* 2. 63. *Nehem.* 6. 65. neither do we finde, that God ever anſwered by them any more. *Ainſw.*

It wants not an Emphaſis that the article is added in the Hebrew as a famous notation, *thoſe lights*, and *thoſe Integrities.* They are put in the plural number, *Lights* and *Integrities*, to note the plenty as well as the excellency of divine graces.

The words ſignifie light and perfection, illumination and integrity. By *Urim* the Jews were aſcertained of the counſel and will of God, by *Thummim* of his favour and good will. M. *Mede in loc.*

It was a kinde of Oracle (ſaith he) whereby God gave anſwer to thoſe that enquired of him. *Teraphim* among the Idolaters was anſwerable to the *Urim* and *Thummim* of the Patriarchs, therefore *Ephod* and *Teraphim* are joyned together as things of like kinde, *Hoſ.* 3.4. See *Judg.* 17.18.

The Vulgar Latine render it *Doctrinam & veritatem.*

The Chaldee Paraphraſe and the Samaritane retain the Hebrew words.

The Syriack verſion hath *Lucidum & Perfectum.*

The Arabick *Dilucidationes & Certitudines.*

Arias Montanus, Illuminationes & perfectiones.

Junius and *Tremellius*, the French Bible, and our laſt Tranſlation have *The Urim* and *the Thummim.*

אָרַר *Arar maledixit. Inde* ἀρὰ & ἀραᾶσθαι *quod propriè videtur eſſe* maledicere, imprecari, exſecrari, *ut Homerus pro precari uſurpet. Quia ſcilicet imprecationes ſeu diræ cum precibus ut plurimùm conjunctæ & peractæ.* Caſaub. *in* c. 3. *Epiſt ad Rom.*

אַשְׁרֵי [d] *Aſhre*, Pſa. 1.1. *Bleſſedneſſes* or *Bleſſings.*

[d] *Hebræis id nomen quo beatitudinem & fœlicitatem ſignificat; plurale tantum eſt, ſicut & quo vitam: qualia apud nos ſunt divitiæ, opes & ſimilia rationem verò hujus* R. D. Kimhi *reddere hic conatur, quòd nemo ab uno & altero, ſed ſi pluribus affluat, fœlici ac beati nomine fruatur.* Bucer, *in loc.*

Divinum hoc oraculum definire, eſt difficile, nomina quippe ſunt ambigua. Res per ea ſignificata in ſacro contextu non explicata niſi quantum ad illorum uſum ſpectat. Buxt. *Exercit. ad Hiſt. Urim & Thummim. Vide plura ibid. De Urim & Thummim duplex veluti crux curioſis erigitur; Primo quid fuerint in ſe, 2do qua ratione conſulentes reſponſa inde indubitata à Domino recipiebant. Nugantur Ramiſtæ dum hinc diviſionem Dialecticæ ſuæ caſtratæ in Inventionem & Judicium extunderent,* D. *Prid. Orat.* 2da *De veſtibus Aaronis. Variatio eſt in vocibus Hebræis* Urim & Thummim *quæ Chaldæus Paraphraſtes integra reliquit. Significant iſtæ voces Hebræis illuminationes & perfectiones. Quid autem ſit Urim & Thummim quidam Hebræorum ingenuè fatentur ſe ignorare. R.* Selomo & *ante illum alii dicunt fuiſſe ſcripturam quandam intra pectorale quæ complectebatur nomen Dei tetragrammaton* Jehovah *ſive* Adonai, *alii gemmas eſſe dicunt.* P. Fag. *in* MS. *Vide illum in Paraph. Chald. Apud nos* (inquit R. David) *quid hæc ſignificent non eſt manifeſtum. Nec aliter è Chriſtianis Cajetanus. Quid ſignificatur per Urim & Thummim, nulliis* (quantum novimus) *hactenus explicavit.* Ameſius *Orat. de Urim & Thummim. vide plura ibid. &* Amamæ *Antibarb. Bibl.* l. 2. & *ejus Cenſuram, &* Rivetum, & *Bonfrerium, &* Cartw. *in loc.* Urim & Thummim *utique non erant aliquid opus humanæ induſtriæ, ſed artificii divini quod è textu* Exo. 28. 30. *non malè probat Rab.* Bechai *in ſuo Bineâlt hatthora. Pleriq; opinantur fuiſſe Characteres ſacros, & mirificum Dei nomen quod* Schem Hamphoraſe *appellant divino digito inſculptum. Huc quoque facit antiquiſſimum Targum Jonathæ, Judæis magni habitum. Nondumtamen ſatis conſtat, quomodo reſponſa vel affirmativa vel negativa reddiderit hoc oraculum. Certum eſt non auditam eſſe vocem; Namis modus* Bath col *peculiaris fuit.* Schickardi *Jus Regium Hebræorum.* c. 1.

ב

בֵּית Beth, *domum significat, quod nomen alii adjunctum vel familiam, vel populum, vel locum aliquem notat: ut* Bethel; Bethlehem; *interdum etiam locum numini cuipiam sacrum designat, ut* Beth Dagon, *quo in loco Deus aliquis marinus præcipuè colebatur.* It is sometimes best rendred *family*, so *Gen.*7.1. *Exod.*1.21. 2 *Sam.*7.11. *Psal.* 113.9.

*Arias Montanus in Hos.*10.

There are divers words both in the old and new Testament compounded of this word,

Beth-el the house of God.

Beth-aven the house of iniquity.

Beth-lehem the house of bread.

Matth.2.1. See My *Annotat.* on *N.T.*

Beth-any, which word is diversly expounded.

Bethesda, John 5.2. *the house of mercy*, or *the almes-house*, or *Bethsaida.* It signifieth the house or place of hunting; and it seems to have been so called, because it stood in a place where were store of Deere or venison. Dr *Lightfoots* 2d part of the Harmony on *John* 1.44. See his 3d part Section 24.

Beth-phage. See *de Dieu* on *Matth.*21.1.

בָּלָה *Balah* wax old, *Psal.*102.26. This word is attributed to an old person, *Gen.*18.12. To bones, *Psal.*32.2. to flesh and skin wasted, *Lam.*3.4. to mans form or beauty, *Psa.*49.14. to garments, shoes, sacks, and bottles, *Josh.*9. 4,5,13. to a vintage. *Isa.*32.10.

Dr *Gouge* on *Heb.*1.11.

בָּלַע *Balang*, *Absorbuit*, * he devoured.

* *Emphaticè significat aliquid* deglutire, *ac* subitò totum occultare; *u.g. ut balæna, Jonam*, c.2.1. *Baculus Aaronis reliquos*, Exod.7.12. *aristæ macilentæ pingues*, Gen 41.7,24. *Job suum Jpsum*, Job 7.19. *quomodo mare absorpsit Pharaonem*, Exod. 15.12. Geierus *in* Prov.1.12.

בַּעַל *Verbum* Bagnal *primo loco generatim rem quamlibet possidere significat, utpote cujus* Dominus *quis sive* proprietarius *sit, ut juridici loquuntur*, Esaiæ 26.13.

Hinc nomen בַּעַל Bagnal *sensu latiore ac laxiore sumptum*, dominum, proprietarium, herum, possessorem rei personæve alicujus designat, *quod nostri dicerent* the owner of ought.

A secundo loco בַּעַל Bagnal *peculiari notione quadam* mulierem conjugio sibi devinctam tenere ac possidere significat, *Mal.*2.v.11.

Pari ratione γαμεῖν *est* uxorem ducere, ἔχειν *est eandem* habere, tenere, *uxoris loco* possidere, *Mat.* 6.17,28. Gataker *Adversaria Miscellanea*, cap.24.

בָּרָא Bara *& ex nihilo aliquid significat producere, quod prius non erat, & ex alio, novum & eximium quiddam producere, ut hoc loco.* Dilherrus in *Psal.*51.10.

Ex verbo בָּרָא Bara, *creavit, eliciunt auctorem creationis, tres personas Deitatis* אָב abh, *pater*, בֵּן ben, *filius*, רוּחַ ruahh, *spiritus, quorum nominum literas continet primordiales.* Id.ibid.

Vide Hachpanium de Qabbala Judaica, p. 285.

בָּרַךְ *Barak*, It signifieth sometimes to bow the knee, *Psal.* 95.6.2 *Chron.*6.13. Sometimes to wish well, or to pray for one, *Psal.* 129.8. The LXX do ordinarily translate it by Εὐλογέω.

אַבְרֵךְ *Abrek*, Gen.41. 43. Proclaimed before *Joseph*, is by the Chaldee of *Onkelos* and *Jonathan*, and the Hierosolymitan Targum, taken for Father of the tender King, or tender Father of the King, although some interpret it kneel down. *Seldens* Titles of Honour, *part.*2. *ch.*10. *Abrech* à Barak *genuflexit vulgata versio ab hoc non dissentit.* Dieter. *Antiq. Bibl. pars* 2da. *Vide* Maieri *Philol. Sac. c.*3. Bonfrerium, Calvinum, Rivetum *&* Ainsw. *in loc. In Hebraica lingua Nomen* Baal *in eorum nominum genere continetur, quæ plurimis significandis, sive rebus casu, sive consulto imposita sunt.* Arius Montanus *in* Hos.2.

ג

גָּאָה *Gaah*, he was highly lifted up, he was proud. Job.10.16. *Increaseth)* Heb. *is lifted up*, or, *lifts up it self.* As an enemy it lifts up it self, or raiseth it self high, and domineers over me. The word when it is used of God or good men, it signifies excellency or glory, as *Exod.*15.1. when of ill men, it notes out pride, *Job* 40.11,12. when of senseless things, it signifies growing or increasing, as *Job* 8.11. and so here.

גָּבַהּ *Gabah*, he was lift up, he was high, *Psal.*131. *Eleganti figura dicit quòd sese efferat. Elationem & superbiam morbo & dolori tribuit, quum totum hominem possideat.* Mercerus *in loc.*

גַּאֲוָה *Gaavah*, high lifting up, pride, arrogancy; but being spoken of God, it is great magnificence, or high majesty.

גָּאַל *Gaal*, he redeemed a thing or person sold; in the partic. *Benoni Kal* גֹּאֵל *go-el*, one redeeming, a redeemer, a deliverer; also a kinsman, a Lord, to whom

whom did belong the right of redemption, *Job* 19.* 25. גֹּאֲלִי *my redeemer*, so we according to the Hebrew and Chald. An allusion to the Ceremoniall Law, where the neerest kinsman was to take the wife, and buy the Land, *Ruth*.3.9, 12, 13. with *Ruth*.4.4,5. Hereby is meant Christ our Redeemer, who is of our kindred by his incarnation, and redeems us by his passion.

גּוּר *Gur*, *Psal*.15.1. It is translated *abide*, doth properly signifie *sojourn*, as the margent noteth. This word doth sometimes signifie to *dwell*, as *Esay* 11.6. Some say it signifies there *abide*, *stay* as a stranger with his host, so the word properly signifieth, *Judg*.17.7.9,10. in peaceable and friendly manner, without doing any harm to them whom he had wont to worry, *Matth*.10.16,17.

גָּמַל *Gamal*, he recompenced, he rendred either good for good, or evill for evill; he recompenced abundantly. *See* Dr Hammond *on* Psal.7.4.

גְּמוּל *Gemul*, a recompence or retribution, or a rendring that which is due either to good or evill, but often it is a benefit or a recompence of reward.

גָּמַר *Gamar*. It is either taken in the good part, he perfected, he absolved, he made perfect and compleat, *Psal*.18.[a] 8 Or else in an evill sense thus; he failed, he was consumed, destroyed, or abolished, *Psal*.12.2. & 7.10. Mr *Robertsons* Key to the Hebrew Bible.

Some interpret it *fame* or *report*; as his daies were, so his fame should be as long as he lived, or the honour and power of the Tribe of *Asher* shall not decay with age. *Et quam diu durabunt dies tui, sermones habeantur de te*. Junius.

Et sicut dies tui fortitudo tua. Arias Montanus.

Et ta force sera selôn tes jours. Fr. Bib.

So also our *last translation*, and as thy dayes, so shall thy strength be.

דֶּרֶךְ Via, *Psal*.138.5. It hath many significations. *Pro ratione & modo in Scripturis frequenter accipitur*. Baynus.

1. In locall importance, *a way* by which we passe, and then the *ways* of the *Lord* will mean the coming to worship at *Jerusalem*, foretold in severall of the Prophets.

2. 'Tis taken for the *Law*, and in that sense it will cohere with the end of the foregoing verse.

3. 'Tis taken for the manner of Gods dispensations, his nature and Attributes, and dealing with men, *Exod*. 33. 13. This will be a convenient rendring, in regard of the subsequent verses. The full sense is compounded of all these. *Dr. Hammond*.

דָּרַשׁ *Quaesivit*. He sought, he did seek, or he enquired, he sought out.

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* *Simpliciter ego & sine optatione intelligo, At ego, vel, Ac sanè quicquid vos mihi objiciatis, ego Redemptorem meum immortalem esse novi, & aeternùm perstaturum, ideo ad eum provoco ab omnibus derilictus, in eum mihi omnis spes est defixa. Is meus erit vindex & assertor. Neque enim temere pronomen adjecit.* Redemptor meus. *Mercerus in loc. Vide Cocceium.*

It signifieth also *ablactare*.

[a] The word is interpretable either to a good or an ill sense, but here by the context, inclined to the ill sense, punishing the enemies foregoing, as in that other place *Psal*.57.2. 'tis by the LXX rendred in a good sense, εὐεργετῶν *doing good* to him. But the word *forsake* in the close makes it probable that גָּמַר is here to have its primary notion of *perfecting*, *performing* or *making good*. Dr Hammond *on* Psal.138.8. *See him also on* Psal 7.10.

ד

דֹּבֶה * D*obee*, דָּבְאֶךָ Deut.33. 25. *strength* or old age. It is only in this place.

* *Occurrit semel hac vox* Doeb *in Scritura. Eam quidem alii aliter interpretantur quidam enim sermonem exponunt, & dicunt sensum esse, Quamdiu deges in terris, tam diu fœlicitatem & divitias quibus augebunt & locupletabunt te omnes gentes, celebrabunt homines, modo praeceptis Dei tui obtemperes. Alii verò sonare credunt robur & fortitudinem, quasi diceret Moses, quamdiu vives excelles viribus, denique erit robur senectutis, atque juventutis tuae. Utramque expositionem adfert R.* Salomo Jarchius. *Hanc verò sequitur Chaldaeus Paraphrastes, qui hac verba sic vertit,* & diebus juventutis tuae robur tuum: *Sed non multum interest, hanc vel illam amplecti explicationem: utraque enim convenire potest notationi hujus vocis. Croii specimen conject. & observat. in quadam loca.* Orig. Iren. &c.

ה

הֶבֶל V*Anitas*. *Eccles*.1.2. הֲבֵל הֲבָלִים הַכֹּל הָבֶל The LXX Ματαιότης ματαιοτήτων. τὰ πάντα ματαιότης. *The* Vulgar version, *vanitas vanitatum, & omnia vanitas*. The *Syriack version* saith also so. but that it leaves out &. *The* Arabick, *vanitas vanissima, res omnes vanae sunt*. *The* Chaldee Paraphrase, *vanitas vanitatum omne quod laboravi*

Constructio hujus versiculi ad captum nostrum formanda erit, hoc modo universum hoc est vanum, in ò vanissimum. *Ita verò per insignem emphasin, primum libri hujus vocem voluit esse*

compendium totius tractatus; teſtaturque hic verborum poſitus, Salomonem *diu quaſi meditabundum ſedisſe, tandemq; rebus omnibus probè hinc inde agitaſſe, erupiſſe in has voces; vana, vana ſunt, imò vaniſſima ſunt hæc univerſa. Fermè ut* David *quoq; Parens, fœlicitates varias examinans tandem in hæc erupit verba, (ſub initium libri Pſalmorum)* Beatus, beatus ille vir, qui non ambulat, *&c. Vel per exclamationem proferenda erunt eadem h.m.* O immenſam vaniſſimamq; vanitatem ſermè, *ut* Rom.11.33. *Geierus* in loc.

laboravi ego, & David pater meus; *omnino vanitas. The* Fr.Bib. *Vanité tres vain, tout eſt vanité. The* Geneva and our laſt Tranſlation, *Vanity of vanities, all is vanity.* It is obſervable how ſome humane writers begin their books: *Ariſtotle* begins his *Metaphyſicks*, Omnes homines naturaliter ſcire deſiderant. *Juſtinian* his *Inſtitutions*, Imperitoriam majeſtatem non ſolùm armis decoratam, ſed & legibus oportet eſſe armatam. *Tertullian* his book *de Reſurrectione*; Fiducia Chriſtianorum reſurrectio mortuorum.

Salomon wrote this whole book to ſhew the vanity of the creature, and how excellently doth he begin it!

He doth not ſay, all is vain; but in the abſtract (which is much more emphaticall) all is vanity; not vanity onely, but *vanity of vanities*, that is extreme vanity. The Genitive caſe of the Nown according to the uſe of the Hebrew, ſupplying an Adjective of the ſuperlative degree. *Gen.*9.35. *Cant.*1.1. *Hoſ* 10.15. 1 *Tim.*6.15. *All* not ſimply, but with limitation to the ſubject matter of which he treateth in this book; every thing ſeverally, all things joyntly. *Ego iterum atque iterum affirmo, nihil eſſe mundanum in mundo quod non ſit inconſtans, fluxum, evanidum, vaniſſima denique vanitas. Ex quo illud conſequitur vaniſſima eſſe omnia illorum qui à rebus tam vanis ſtabile quidpiam, nedum perenne, expectent.* So *Beza* paraphraſeth on the place.

Uſurpatur tam de ſermone interno, valetque medicari, (ut Prov.15.28) *quàm de ſonis externò ore prolatis*, v.g. *de gemitu vel murmure columbæ.* Iſ.38.14. Lix.11,12. *de regitu Leonis,*

הָגָה He meditated, he thought ſeriouſly.

Pſal.1,2. *doth meditate*: or *ſhall meditate*, יֶהְגֶּה *meditabitur*, *Arias Montanus*, that is, uſually meditateth. The word importeth ſtudy and exerciſe of the minde, which often burſteth out into voice. It is uſed for muſing in the minde or heart, *Prov.*24,2. *Iſa.*33.18. for *muttering* with the mouth that which the heart mindeth, *Pſal.*2.1. & 37.36. *Prov.*8.2. *Iſa.*59.3. but with a low imperfect voice. *Iſa.*8.19. *Ainſw.* on *Pſal* 1.2.

הִגָּיוֹן Higgai-on, *Meditation*, Pſal.9.16. it, is joyned with *Selah* thus, סֶלָה הִגָּיוֹן *Higgai-on Selah*, quiet meditation *Selah*, whereby it is noted, that what was ſaid before, requireth the ſilent and ſerious meditation of the mind: which הִגָּיוֹן *Higgai-on* importeth; and withall the lifting up or elevating of the heart and ſoul to God (in ſuch a meditation) which *Selah* importeth. And indeed, the Lords power and wiſdome, in ſnaring the wicked in the work of their own hands, doth require both theſe. Mr *Robertſons* Key to the Hebrew Bible.

The Greek and vulgar Latine leave this word quite out as no part of the Text, which ſome think is the ſafeſt way except we knew more of it. *See* Dr *Hammond* on *Pſal.*13.2.

Intenti animi murmur, & ex grato pectore eructantem Dei laudem ſignificat. Voluit ſiquidem hac voce monere Eccleſiam, ut nunquam ſatis admirandam Dei benignitatem, in tam ſtupendo miraculo preſſius conſideraret, indeque accenderetur ad prædicandas Dei laudes totis viribus, tum excitaretur ad fidendum Deo quovis in periculo, quando ille tam inſperato, & mirificè ſoleat ad eſſe ſuis. Bucerus *in loc.*

Iſ.Xxxi.4 *de ſonô, quem gutture ſuô nequeunt edere idola*, Pſal.115.47. *item de ſermone, quem edit lingua, loquens dolum*, Iob 27.4. Iſ.59.3. *vel juſtitiam*, Pſal.35.28. *quæ ultima acceptio eſt hujus loci præſumuſq; ei priorem ſimul jungere* h.m. *loquar; non quod in buccam venerit inconſideratè deblaterabo, ſed* præmeditatè *diſſeram, aut juxta* Iuniam, *veritatem* meditatam. Geierus *in* Prov.8.7. *Significat non tam loqui hoc loco (licet Hebrai ferè per loqui interpretantur) quam interiè cogitare, meditari, commentari, aut ceriè ſecum loqui, ac immurmurare tantum.* Bucerus *in loc. vide plura ibid.*

ו

THe Letter ו *Van*, before, or at the beginning of a word, is always denoting the Copulative particle, *and*; but of a larger ſignification, importing alſo ſometimes both, *as well, but, yet alſo*. It is alſo ſubſervient to the Root for many other uſes.

זְבוּב *Zebub muſca.*

בַּעַל זְבוּב 2 King. 1. 3. *Baal Zebub*[a], The Lord of Flies, either ſo called from contempt of his idolatry, or rather from the multitude of Flies which attended his frequent ſacrifices, or becauſe he was their harder-God (as the Romane *Hercules*) to drive away Flies, or for the form of a Flie in which he was worſhiped. *Purchas Pilgrim.* l. 1. c. 17. The Jews in deteſtation of this Idol, termed him *Beelzebul*, that is, dunghill, or dung-*Jupiter*, and *Beelzebub*, Fly-Lord.

See Dr *Hammond* on *Matth.* 12. 24.

זוֹנָה *Zonah.*

Some queſtion is made by the *Jewiſh Rabbins* about the Hebrew word, whether it ſhould ſignifie an *Harlot*, or an *Hoſteſſe* *. She is called an Harlot, not in reference to her preſent, but to her former paſt condition. The Spies went not to her houſe, becauſe it was a pablick Stewes; but becauſe it was a remote, and ſecret place; for it was upon the Town-wall, *Joſh.* 2. 15.

This word is put for an Harlot, *Gen.* 34. 31. *Levit.* 21. 7. *Ezek.* 16. 41. *Prov.* 23. 27. The Apoſtle expounds it ſo, *Heb.* 11. 31. *James* 2. 25.

זָמַר *Zamar*: Hebræis, Chaldæis, Syris, Arabibus ſignificat *cecinit voce vel inſtrumento, modulatus eſt carmen conciſum & breve, amputatis omnibus ſupervacaneis*[b].

מִזְמוֹר *Miſmor* à זָמַר Zimmer *deducta* Pſalmum *ſignificat, hoc eſt modulationem ſive cantionem, numeris & cæſuris arte compoſitis conſtantem, tamque voci humanæ, quam inſtrumentis muſicis accommodatam. Hoc ſenſu* à שִׁיר Schir *differt, quod generatim omnes cantiones, ſolutas & ligatas, ſed non niſi voce cantari ſolitas ſignificat.* Waſerus *in* Pſal. 109.

זַעַם *Zagnam*, He was in great rage and wrath: it denoteth anger and wrath in the higheſt degree, and the ſhewing forth of that anger by heavy threatnings, curſings, and imprecations.

זָקַף Zakaph, *Chaldæis Syriſque non* erigere *tantùm, ſed &* ſuffigere, *ſive cruci* affigere, *& in* patibulo *etiam* ſuſpendere, *ſignificat: id quod cum tam obvium exiſtat, mirum ſit mihi, interpretum nemini hic in mentem veniſſe. In Syriaca Novi Inſtrumenti verſione in crucifigendi ſenſu paſſim* [c] *uſurpatur*, Mat. 27. 23, 35, 38.

זַרְזִיף *Zarziph*, This word is onely extant *Pſal.* 72. 6. but it is not known what it properly ſignifieth; our tranſlation renders it there *water*, but upon what ground I know not; the Chaldee paraphraſt hath *dropping*, which I think our Engliſh follow, and ſo moſt do interpret it, a dropping down, or a watering, but it hath affinity with no Root. *Robertſons* Key to the Hebrew Bible.

It hath the ſignification of *diſperſing moiſture* or *water*, as is by ſhowers. *Ainſw.*

Chuſh.

[a] *Mihi perſuaſiſſimum eſt Accaromitis ipſis eum* Baal-zebub *dictum, Nonne enim veluti numinis venerandi illius mentio facta eſt ab* Ahazia? *Ecquis numen, quod coleret ac de ſalutis inſtauratione conſulendum duceret, inhoneſto & joculari verbo compellaret?* Seldenus *de Dis Syris* l. 2. c. 6. *Deus muſca, vel Deus muſcæ; Deus muſcarius Idolum Ekronitarum. Sic dictum fuit illud Idolum, quod muſcæ formam haberet, vel quòd muſcarum illic eſſet copia, ob multitudinem ſacrificiorum, vel quod ſubſidium ab eo peterent ad abigendas muſcas.* Buxtorfius *in Lexico Talmudico. Nec aliud ſignificat ea vox, quam magiſtrum ſeu dominum muſcarum. Illi interpretes magis videntur ad verum accedere, qui opinantur. Ethnicos fuiſſe perſuaſos, vi & facultate illius idoli poſſe arceri muſcas, quæ in regionibus Paleſtinæ ſunt incolis valdè moleſtæ. Hoc deinde vocabulum* Baalzebub *tranſlatum eſt ab ipſum diabolum exprimendum, ut qui Deo ipſi & cultui ejus perpetuò adverſetur.* Pet Mart. *in loc.* - * *Vide* Feſſel. *Adverſ. Sac.* l. 2. c. 27. *&* Dieterici *Antiquit. Bibl. parte prima. Certe quum nomen* Zonah *ubique ferè ſcortum ſignificet: nulla ratio hic cogit à recepto uſu diſcedere.* Calvinus *in loc. Hærebat Domus* Rachab *ipſis manibus urbis; aut potius inædificata muro mœnium erat. Meretricem fuiſſe* Rahab, *teſtatum ſatis nobis eſt ſacris literis. Neque ipſa dum ſuis omnibus neceſſaria, atque familiaribus ſalutem paciſcitur, mariti meminit. Sed cupiunt, opinor Judæi, dum à proſtibulo abhorrent, vel ſpeculatorum famæ conſulere; quas turpe fuerit divertiſſe in ganeum; vel ipſam* Rahab, *tanta prudentia, animique fortitudine ornatam fœminam, ab illa tali infamia vindicare.* Maſius.

[b] Dorſchei Pendadec. Diſſertat. 11.

[c] Garakeri *Adverſaria miſcellanea*, cap. 45.

ח

חוש CHush, *Festinavit*, Esay 28.16. *make haste*, so the word properly signifieth, *Jud.*30.37. Now because men being out of their way, are wont to run to and fro, hastily and unadvisedly, this way, and that way; some therefore render it, he shall not go astray. But I suppose rather, it respecteth the manner of those, that being in danger, without surety, or certainty of any means, whereby to escape, try this way, and that way, but keep not constant to any. The Apostle *Rom.*9.33. seems to render it *be abushed*, or *confounded*. The Apostle might have an eye to this place, and that *Chap.*49.23. a place parallel to this. *M^r* Gataker *in loc.*

* *Not. Miscel. in Portam Mosis.* c.1.

Dr *Pocock* * (as Dr *Hammond* quotes him in his Review) saith, that the *Hebrew* word had anciently *three* significations of some *affinity* one with another, which are all retained in the Arabick *Hanash* and *Hish*, which answers it; 1. *To make haste.* 2. *To fear.* 3. *To be ashamed:* and it may well be here used in that *sense*, that comprehends all *three*, for he that is in a *fright*, or *consternation*, turns *this way*, and *that* way *hastily*, and is in *confusion* of *face*, or *shame*. In the *first* of these *senses*, the *Syriack Interrpreter*, and *Chaldee Paraphrast* understand it; the former read *he shall not fear*; the latter *they shall not be troubled*, or in *commotion*: In the *second*, the Vulgar, *non festinet*, *shall not make hast*: In the *third*, the Greek (as also the Arabick) *he shall not be ashamed*; and this last is here made use of by the Apostle; and so 1 *Pet.* 2. 6. where the *Syriack*, and *Arabick*, and *Vulgar* are all to the same purpose.

Dr *Hammond* in the Review of his Annotat. on *Rom.*9.

חֲזִיר *Chazir*, a Swine, is deduced from חָזַר *Chazar*, *rediit*, *reversus est*; to note the quality of the Swine, of returning to the mire again, 2 *Pet.*2. 22. Mr *Cartwright* in the 5th Book of his *Mellificium Hebraicum*, *c.*12. *p.*3124. saith, this Hebrew word for a Swine, is called *In Beracoth*, *res alia*, another thing. *Elias* in *Thisbi* (saith He) thinks a Swine is so called amongst the Rabbins, *quòd nollent mentionem facere ejus nominis apud pueros, ne indè occasionem sumerent interrogandi de sue, & tandem etiam de ea comederent*; Because they would not make mention of his Name before boyes, least they should thence take occasion of asking about a Swine, and at last should also eat of it.

חֶלֶד *Cheled*, the world, an age, or the terme, state and condition of this life, which soon ceaseth, *Psal.*39.6. *my worldly time*, Ainsw. *my life time*, *my temporary age*.

The Greek translateth it *my substance*, the Chaldee *my body*.

The Hebrew *Cheled* is the *world*, *Psal.*17.14. used here for mans *life time in this world*. so *Ps.*89.48. *Job* 11.17. Ainsw.

As the Hebrew word *Cheled* in the old Testament, that signifieth properly the lasting of the world, is sometimes there taken for the fabrick of the world, so αἰών in the New, signifies properly the lasting or continuance of the world, yet *Heb.*1.1. as in some other places, it is taken for the masse or frame of it. *B^p* Smith *in loc.*

חָלַק *Chalak*, *Deut.4.19. *imparted* or *divided*, *distributed as a portion*. Ainsw. *Hebrais non sumitur in Kal, nisi sensu gemino. sc.* 1. *Significatione divisionis, deinde* 2. *Significatione mollitie & lævitatis: at in Hiphil* הֶחֱלִיק *est propriè emollire, levigare,*

Hackſpan. Miſcel. l.1.c 3.

Id. ibid.

gare, ac transiatè, blandiri. Qui itaque de blanditiis Moſen accipit, ſignificationem propriam cum impropriâ confundit, nec diſcrimen conjugationum Kal & Hiphil obſervat, quo tamen obſervato maximè opus eſſet. Præſtat ut exponamus verbum non de ipſo actu divinæ diviſionis, ſed permiſſione, dum ſcilicet gentes, permittente ex juſto judicio numine, alia alios ex aſtris Deos aut deaſtros, in objecto cultus errantes, ſibi adoptarunt. Vide Pſal.81.13. Act.14.16.

* It is commonly underſtood here, of the learned Hebrews, to mean profaneneſſe; and ſome tranſlating it *began*, yet take it thus; men *began to call* (their idols) *by the Name of the Lord*: as images and repreſentations of God, were called Gods, *Exod.*32.4. Ainſw. *Vide* Athanaſ. Kirch. Obeliſc. Pamphil. *l.*1. c.1.& *l.*3. c.13. Cartw. & Rivetum *in loc.*

חָלַל Chalal *in Hiphil* הֵחֵל *Cæpit*, Gen.4.26.* הוּחַל began men, or it was begun, to call, or to be called or entituled after the name of *Jehovah*, as we are now entituled Chriſtians, after the Name of Chriſt.

The Hebrew word may be tranſlated, men began, or men profaned; then ſprang corruption touching the calling upon the Name of God. *Broughton* of the firſt ten Fathers.

חָמַל Chaſed, *defecit.*

It is uſed to ſet out the failing of the waters where *Noahs* flood decreaſed, *Gen.*8.4. and negatively it is applied to the widowes Oyl that did not fayl, 1 *Kings* 17.14,16.

חַרְטֻמִּי *Gen.* 41. 8. Magicians, in Hebrew [a] *Chartummei*; the Greek calls them here *expoſitors*, elſewhere *inchanters*, Exo 7.11. they were ſuch as had skill in the nature of things. *Ainſw.*

[a] חַרְטֹם Chartum *Magus poteſt deduci à voce* חָרַט Cheret, *quæ apud Hebræos, quidem Scriptorum inſtrumentum loculum & aciarium ſignificat, ſed apud Syros & Ægyptios magnum aliquod organum, vel aliquid hujuſmodi ſonare videtur.* R. Salom. Jarchius *interpretatur Augures, qui ex mortuorum oſſibus de futuris divinabant, vel ſomnia interpretabantur.* Aben Ezra *verò Genethliacos, aſſeritque vocem hanc eſſe & compoſitam vel Syriacam, vel Ægyptiacam, ſi quis meliora & certiora invenerit, magnam ſe ab omnibus literatis gratiam ſperet; cum illis ea communicando.* Cruſ. *Specimen conject. & obſervat. in quædam loca Orig.* Iren. *&c. Vide* Rivetum & Cartwrightum *in loc.*

[b] חֵרֶם Anathema: *a field devoted*, Lev.27.21. *Heb* בִּשְׂדֵה הַחֵרֶם *a field of devotion*, or of *ſeparation*, as the Greek tranſlateth it, *a ſeparated land*; ſee after on *v.*28,29. Ainſw. *in loc.*

That there was an Eccleſiaſticall excommunication among the Jews, and what it was, ſee Mr *Gilleſpies* Aarons Rod bloſſoming *l.*1.c.4. *Quod Hebræis eſt* Cherem, *hoc & Græcis & Latinis* anathema *eſt. Sed* Cherem *illud valet rem, quæ hominum uſu eripitur, penituſq; ab humana communique conſuetudine tollitur. Fit autem hoc dupliciter, duplicique de cauſa. Vel enim Deo conſecratur, & conſervatur, ut res ſancta ſit, & ejus miniſterio cultui & honori dicata*, Lev.27.28. Joſh.6.9. Num.18.17. *vel aboletur, à rerum natura exterminatur, quòd impura nefaria, & omni uſu indigna ſit.* Jud.7.1. & 12.3. 1 Reg.20.39. Joſh.6.17,18. *Seraiius.*

Deo alicui dedicaretur. Inde per metophoram pro perdere poſitum, quia res ei perit, à cujus uſibus abſcinditur, ac Deo vindicatur. Ita Latini vocarunt eximia pecora quæ à reliquo grege eximebantur, ut Deo alicui ſacrarentur. Eadem & Egregia à grege ſelecta, & ex omni numero ſeparata. Salmaſ. Plinian. *exercitat. in Solini Polyhiſtora. Notanda diſtinctio inter* ἀνάθεμα *anathema, &* ἀνάθημα *anathéma; quæ Latinis quidem quoad literas eadem, reipſa tamen diverſa. Anathemata dicebantur* res Sacræ *& maxime* Homines Sacri; *qui quoties imminentis iræ Divinæ ſigna aderant, mitiganda & avertenda illius cauſa, vel voluntariè ſeſe ad victimam offerebant; vel à populo univerſo ad hoc deſtinabantur.* Rom.8.3. Ἀνάθημα *ſc. anathéma proprie eſt donarium, quod conſecratum numini in parietibus vel columnis Templi ex lacunaribus ſuſpendebatur. Dicitur* ἀπὸ τοῦ ἀναθῆναι, *i.e.* à ſuſpendendo, *vel ſi malis* à ſeponendo: *quia neſas erat rem ſemel conſecratam ad prophanos uſus revocare. Vide* 1 Sam.21.9. & 2 Sam.8.10,11,12. Dither. *Diſputat. Academ. Tomus ſecundus. Poſit.*7. p.436, 437,&c.

ט

טָעַם *Guſtavit* He taſted.

Being ſpoken of the mind, it is, he knew, he proved, or he tried by experience; as we try meats by our taſte, ſo do we things by our minde.

Nec ſatis dicunt qui Guſtare interpretantur intelligere. Geneb.

*Pſal.*34.9. טַעֲמוּ *Tagnemu*, taſt ye, prove and try by experience.

טָרַף *He ſpoyled*, properly it is ſpoken of wild beaſts, he tore in pieces after he had ſpoyled.

Hence the Noun טֶרֶף a ſpoyl, a prey.

Eſt vox Hebræa proprie ferrarum, ſive avium, quæ rapta vivunt, ut ſignificet frugalitatem hujus mulieris, quæ non delicios neque dapes dat domeſticis, ſed cibum neceſſarium. Baynus in Prov.c.31.

Psal.76.5. *mountains of prey*; montes prædæ *vocat regna tyrannica, quæ ad se omnia rapiunt velut montes, in quibus nihil nisi Leones, Ursi, & alia ex præda viventes bellua, Sabulantur.* Bucerus *in loc.*

יאר Jeor rivus, *significat fluvium, non omnem tamen, sed eum, cujus decursu vel inundatione paludes, lacus stagnaque crescunt, qualis in Africa Nilus, & in Asia Tigris est, qui hoc nomine in sacris libris dicuntur.* Arias Montanus *in* Zach. 10.

Asserit R. Salom. *nullum fluvium vocari* Jeor *præter Nilum; eum verò sic appellari quòd tota terrâ hominum manibus formetur in rivos, in quos Nilus influens terram irrigat, cùm in Ægypto rarò pluat.* Cartw. *in* Gen. c.41.v.1.

יובל *Jebul*, increase, properly that of the ground by sowing; whence *Jubilee*, Lev.25.8. The 49th year was called the yeer of Jubilee, seven times seven.

All Hebrews and Greeks rightly agree, that full fifty yeers go to every Jubilee. Here *Beroaldus*, *Codoman*, and *Wolphius* may not be followed for 46 yeers to a Jubilee. *Branchtons Seder Olam. Jubilæus annus annorum 49, sed ad numeri rotunditationem Jubilæo tribuuntur anni quinquaginta.* Jac. Capel. Hist. Sac. & Exot. p.92. *Cunæus* also is for 49 yeers. *Vide* Cunæum *de Repub. Heb. l.1.c.6.*

יהוה We pronounce this word *Jehovah*; and usually when the word *LORD* is written all with great Letters, it renders this Hebrew word; excepting some few places where the originall word is *Jah*, which is taken to be a contract of *Jehovah*. This word comes of a root that signifies *to be*; God is so called, because he hath his being from none, and all other things have their being from him.

This name *Jehovah* is peculiar unto God, and not communicable to any besides him, *Psal.* 83.18. *Mr* Cartwright on Psal.15.1.

But of this and all the other Hebrew names of God, see *Leusdens Philologus Hebræus, Dissertat.27. ad Dissertat.33.*

Nomen Jehovah *quam longè latèque inter Gentiles sparsum fuerit, quot nomina Gentilium Deorum ex eo nata fuerunt, quot modis ob incertitudinem pronunciationis in efferendo variatum, ex antiquitate demonstratum est alibi.* R. Moses Ægyptius in Doct. Dub. l.1. c.60. p.24. Edit. Venet. *de nomine* Tetragrammato *refert*, quod *cum omnia nomina Creatoris, quæ s.l. extant ab operibus desumpta sint, solum illud substantiam Creatoris puram significet, in quo non est participatio: quod ob id sit appropriatum ei & dicatur* separatum, quod *sit honorabile nomen, quod non dicitur, nisi in Sanctuario & à Sacerdotibus sanctis Domini, tantum modo in benedictione Sacerdotali & à majori Sacerdote in die Jejunii.*

Nomen Tetragrammaton (ut appellant) hîc majoris perspicuitatis causa aliquoties scripsi Jehovah, *etiamsi non ignorem* Drusium, *atque alios Hebraice doctos, pronuntiationem istam axersari; nec diffiteor eam mihi haud videri genuinam. Veram istius nominis enunciationem Judæi etiam antiquiores sibi ignotam fatentur; quin & majores suos stante adhuc Templo, rarò admodum & occultè illud enunciasse tradunt.* Cartw. *Mellif. Hebraïc. l.3.c.3.*

Hoc *Nomen nunquam legitur cum* ה *emphatico seu notificativo, quia ipsum ita est comparatum, ut magna emphasi & plena evidentia suum subjectum illico notificet: nunquam legitur cum affixis tanquam incommixtam & divinissimam ab omnibus creaturis essentiam notans: plurale non habet tanquam* unicè Deum *notans.* *Dorschei Pentadec. Dissertatio 11. Vide Capelli Orat. de Nomine* Jehovah.

חם *Jahham*, Psal.51.5. *includit calorem seu vim illam genitalem, qua concipitur & formatur fœtus, & deinde fovetur, ut crescat in magnitudinem justam, tandemque in lucem edatur.* Dilherrus *in loc.*

יובל Jobel *arietem significat, & Kimhi ex tubam Jubilæum annuntiantem ideò vocari* Jobel; *quod ex arietis cornu facta sit, & annum quinquagesimum Jubilæum dici, eo quod in eo tuba seu cornu arietino sonitus ederetur. Imo plura dicit Kimhi. Ex ista etymologia præceptum esse apud eos ut tuba illa ex cornu arietino conficerentur. Insana etymologia, licet ei faveat Chaldæus interpres. Vel hac sola ratione manifestum est autorem illum non esse antiquum. Dictio illa tota Hebræa est, à radice יבל jabal in hiphil הוביל hobil, adduxit, reduxit, in Scriptura admodum usitata, unde יובל Jebul, proventus. Inde igitur annus quinquagesimus dictus est Jubilæus, quod unicuique proventum hereditatis sua apportaret, & unumquemque in hereditatem reduceret.* Morini *Exercit. Bib. l.1. Exercit. 6.c.4.*

יָלַד *Jalad* beget: *Frequentius viris quam mulieribus appropriari ipsa exemplorum copia ostendit*, Gen.4.18. c.5.3,6,7,9,10,12, 13,15,16.18,19,21,22,25. 26,29,30,32. c.6.10. c.10.8, 13,15,24,26. c.11.10,11,12, 13,14,15,16,18,19,20,21,22, 23,25. c.17.20 c.22.23. c.25. 3.19. c.48.6. *Num.*26.29,59. *Deut.*4.25. c.28.41. *Ruth.*4. 18. 2 *Reg.*20.18. 1 *Par.*1. 10,11,13,18,20,34. c.2. sedecies. c.3.4,6,7.8,9, pluribus versiculis. 2 *Paral.*11.20. c.13. 21. *Nehem.*12.10,11,&c.

Dorschei Pentadec. Dissertatio.11.

The Verb signifies also an *inanimate production*, any *event* that time brings forth, as *Prov.* 27.1.

יָם *Mare.*

As it signifies the *Sea*, so also any lake or confluence, 1 *King.* 7.*23. it should rather there be rendred *Lake* than *Sea*. So likewise the word θάλασσα in the Gospels, would be better according to the sense rendred *Lake* also *Matth.*8.24. & 4. 18. *Joh.*6.1. & 21.1.

* That vessell is called a *Sea* in regard of the largenesse thereof, and of the great quantity of water which it contained. *See* ver.26.

It doth not onely signifie the water it self, but the place also where the waters of the Sea are gathered together; hence that expression, *as the waters cover the Sea.*

יָסַר Jasar, *utrunque significat, erudire scilicet & castigare, utrumque enim ad patrem amantem spectat.* Baynus *in* Prov. c.3. v.11.

יָרָה *Jarah*,[a] jaculatus est, sagittavit, *unde* Aben Ezra *notat verbis hisce significari; Deum quàm facillimè currus & exercitium* Pharaonis *projecisse in mare, perindè ac si sagittam ex arcu emisisset.* Cartw. *in* Exod. c.15. v.4.

[a] *Currus* Pharaonis *onustos & graves, & exercitum ejus grandem atque impeditum, non secus ac levem aliquam sagittam è Cælesti domicilio in mare veluti projecit, verbum enim* Jarah, *id est*, projecit *de sagittâ sæpius usurpatur.* Muis *in loc.*

כ

כָּבַד *Cabad* signifies primarily two things, *weight* and *plenty*, and from thence two things more, either *glory* or *riches*: From hence it comes that Βαρὺ is in the *Greek* of the *old Testament* taken for *multitude* or *greatnesse*, that is, applied to a *train* or *host*, 1 King. 10.2. & 2 *King.*6.14. & 18.17. & 2 *Chron.* 9.1. Accordingly Βάρος δόξης here, will be *riches*, *plenty*, and *abundance* of *glory*, the word βάρος being the rather here used in *opposition* to the lightnesse of the *afflictions* precedent, but not to denote the *heavinesse*, but *abundance* or *riches* of this, as *Gen.*13.2.

Dr *Hammond* on 2 *Cor.*4.17.

כִּיּוּן Kiun, * *Amos* 5.26.

That which is called *Kiun* here, and *Rempham*, Acts 7.43. is one and the same Idoll or supposed Deity. It is called *Rempham* both by the Greek Interpreters of the old Testament, and afterwards by *Stephen*. Some think by it is meant *Saturn*, as by *Moloch* before, the Sun, the King of the Planets, as the word signifies.

* Aquila & Symmachus *retinuere vocem* Chiun. *In loco isto* Amos *Prophetæ obscuro me tam cæcutire sentio, ut nihil omnino videam. Quod asserunt nonnulli de Hercule Ægyptiorum lingua* Chion *dicto haud ita placet, ut in* τὸν Cium *repertum esse opinemur.* Seld. *De Dis Syris. Syntag.* 2.c.14. *Vide* Athanas. Kirch. Oedipum. Ægypt. *Tom.*1. *Syntag.* 4. c.22. *Vide* Liveleum & Montanum *in loc.*

כָּפַל *Caphal* Duplicavit,

מַכְפְּלָה *Machpela*, Gen. 23.9. *recte nomen loci esse statuatur. Atque rectissime dicitur spelunca* Machpelæ, *& ager* Machpelæ, *quia cum illa, tum hic fuerit in tractu illo, qui* Machpela *dicebatur. Si spelunca* מַכְפְּלָה Machpela *dicitur ob duplicem hiatum vel aperturam, aut si ita loqui licet, portam, quo sensu ipse ager dicitur ager* הַמַּכְפְּלָה *Ha* Machpela? *Num illi quoque duplicem portam tribues*[a]?

Cave of Machpelah[b], *the Cave of doublenesse*, as the Chaldee hath, and so the Greek also translateth it, *the double Cave*, but it appeareth by *vers.*17,19. to be the name of the place, מַכְפְּלָה that is, say some[c], a double Cave, one for men, another for women, one within another; or as others, a fair beautifull spatious Cave. *Ainsw. Rivet.* in loc.

Vocabulum כִּיּוּן Kiun, *quo Amosus usus est, mihi hic melius & convenienter magis significare videtur designationem, dispositionem & ordinem, qui in triumpho illo servabitur, quàm* Saturnum *Planetam, ut quidam Hebræi Interpretes putant. Nam* כּוּן Con (*quod est Thema & radix hujus vocabuli*) *ordinare disponere, & stabilire significat.* Quinquarboreus *in loc.*

[a] *Haespanii. Miscel. Sac.* l.1.c.10. [b] *Spelunca duplex vetus Interpres.* [c] *Vide* Mercerum *in loc.* & Salmas. Plin. *Exercit. in Solin. Polyhistora*, p.1208.

Caphar

כָּפַר *Caphar* signifies two things; First, To *cover* (and indeed the English word *cover* seems to come from it) and that either simply to *cover*, or to *cover* with pitch.

Secondly, In *Piel* כִּפֵּר to *cleanse*, *expiate*, and *to be propitious*.

כַּפֹּרֶת *Capporeth*, It is used for the covering of the Ark.

It is indifferently rendred in the *old Testament* ἱλαστήριον *propitiatory*, and Καταπέτασμα *covering*. Very fitly and properly both, Because as that place, where the *Cherubims*, or *Angels* of Gods *presence* were placed, was the *covering* of the Ark, so *Exod.* 25. 22, God promised that in that *place* he would *talk* with *Moses*, and give answers, and shew himself *propitious* to the *people*.

כָּרָה *Carah*, It signifieth to *prepare* as well as to digge, or to boar, or to open. Thus (saith Dr *Gouge*) the Greek word which the LXX and the Apostle useth *Heb.* 10. doth answer the Hebrew in that sense, and the ear, which is the ground of obedience, being Synechdochically put for the body, both Texts do well agree.

Psal. 40.* 6. *Mine ears hast thou opened*, or digged, or boared, אָזְנַיִם וּלְתָיְרֵכָ

The Apostle *Heb.* 10. 5. *A body hast thou prepared* or framed *me*, σῶμα κατηρτίσωμοι, *corpus adaptasti mihi*, *Vulgar*, Shmidius.

The opening of the ear, and preparing a body, in generall import one and the same thing, which is to make obedient.

The phrase of the Prophet may have a two-fold relation; either to the Law of boaring a servants ear, *Exod.* 21. 6. or to a mans naturall condition, which is to be spiritually dead and deaf, *Ephes.* 2. 8. *Esay* 35. 5.

The Apostle useth rather this word *body*, for these reasons:

1. Because he would not depart from that translation, which the Church used, without great and just cause.

2. Because this word *body*, was the more pertinent to his purpose: for speaking of disannulling the Sacrifice of the Law, he useth this word *body* to set out a Sacrifice, which should come instead of the legall Sacrifices, to effect that which the legall Sacrifices could not. *Vide* Bucerum *in* Psal. 40. 6. & Capel *Critic. Sac. l.* 4. *c.* 18. & *de locis Paralelis Vet. & N. Test. p.* 540, 541. Dr *Hammond* & *Ainsw.* in Psal. 40. 6.

Psal. 22. 17. *Locus est præcipuæ inter eaqua* Judæorum *malitia corruptâ volunt nonnulli, nota, & in quo conciliando magis quam alibi viris longè doctissimis harere visa est aqua, quamvis dudum ab aliis fœliciter solutus videatur nodus.* Not. Miscel. D. Poc. *in* Portam Mosis, *c.* 4.

Lectionem כָּאֲרוּ *ergò non solùm perpetuo Ecclesiæ* Christianæ *consensu, sed &* masoræ, *cui refragari non audent vel ipsi* Judæi *testimonio comprobatam atque confirmatam, ut veram & genuinam amplectimur*; Id. ib.

I having spoken to this difficult place both in my Hebrew *Critica*, and on the *Psalmes*, shall say the lesse here.

Genebrard saith there is a double reading in the Hebrew כָּאֲרוּ Caaru *foderunt*, they pierced, and כָּאֲרִי Caari, *sicut Leo. Locus corruptus* (saith he) *sed fortuitò & casu, quasi per se, & sponte propter nimiam affinitatem duarum literarum* Jod & Vau, *quæ adhuc olim erat major in manuscriptis, dum inter se duntaxat parva longitudine differant. Vide plura ibid.*

The Septuagint read it in the former notion onely, and so render it ὤρυξαν, *they pierced my hands and my feet*; and so the Latine, Syriack, Arabick and Æthyopick. *David Kimchi* (as Dr *Pocock* notes) observing the Christian reading in this place

* *Locus hic imprimis vexatus ab Hebræâ origine*, Psa. 40. *immane quantum discrepat: Mori Notæ ad quædam loca Novi Fœderis. vide plura ibid. Vix est ullus obscurior locus in tota hac ad Hebræos epistola: imò nec in omnibus fortassis Epistolis* Pauli; *Certè vix legi hactenus apud quenquam quod mihi ex omni parte satisfaciat.* Petavius *de Incarnat.* l. 12. c. 11. *vide plura ibid. Autor ad Hebræos non retinuit versionem LXX & usque adeo ab origine discrepantem quoad verba, nisi quoad sensum aprimè quadraret.* σῶμα *Græcis servum significat. Auris autem perforandæ ritus ad servos pertinuit. Hebræa vox non modò perforandi, sed apparandi etiam sensu reddi potest, à quo posteriori sensu Græca vox Apostoli non abludit.* Moeus *de Scripturæ Sacræ.*

place different from the Jews, doth not accuſe them of any fraud.

Morinus in his *Exercit. Bibl. l.2. Exercit.12. c.2.* ſaith of this place, *Non equidem, ut opinor, corruptelæ textus, ſed maligna reticentia. Illud nos docet* Maſoræ *inſtaurator, qui primus eam publice edidit. Nullus Chriſtianorum dubitat,* Pſal. 21.v.17. *textum Hebræum eſſe corruptum in quo legitur,* Tanquam Leo manus meæ, & pedes mei, *cum textus noſter, ſanctus* Hieronymus *in interpretatione Pſalmorum ex Hebræo, LXX. Interpretes, legant omnes,* foderunt manus meas, & pedes meos, *quod confirmatur ab Evangeliſta* Matth.27.31. *Corruptio facta eſt literæ* Vau *in* Jod, *nunc legitur* כְּאֲרִי *cum legendum eſſet,* כָּאֲרוּ *illud que Maſorethæ punctarunt ſecundum iſtas literas* כְּאֲרִי *ita ut neceſſario ſignificet, ſicut Leo.*

Vides unius literulæ mutatione quam differat punctatio, & quantum ſenſus diverſitas, in re maximi momenti, in teſtimonio ſcilicet Paſſionis Chriſti evidentiſſimo. Morini *Exercit. Eccleſ. l.2. Exercit.24.c.4.*

Tot revera de hac voce ſunt opiniones, quot ſunt Ebræorum philologorum capita. Plerique tamen omnes concedunt hîc mendum aliquod ſive Judæorum perfidia ſive librariorum incuria in textum irrepſiſſe. Quæ res nimium indulget Pontificiis, qui continuo nobis demonſtrare conantur, textum Ebræum poſt vulgatam verſionem editam à Judæis eſſe corruptam.

Quapropter, fremant omnes licet, dicam quòd ſentio; Legatur & maneat כַּאֲרִי יָדַי וְרַגְלָי ſicut Leo manus meas & pedes meas, *oratio fluit & ſenſus ſatis conſtat, nulla hîc contradictio nullumque abſurdum, optimè enim nos expedire poſſumus, modò vox illa* הַקִּיפוּנִי *rectè explicetur: hanc omnes uno ore* circumdederunt me *vertunt, qua ſignificatio Syra eſt non Ebræa, apud Syros enim* נְקַף *circuivit, circumdedit,* &c. *ſignificat e.g.* Matth. *c.8. v.1. Apud Ebræos verò* נָקַף *unde in Hiphil eu* הִקִּיף, *nihil aliud ſignificat quam* excidere, confringere, frangere, *&* perfodere. *Vide* Eſai *c.29.v.1.* Job 19.26. Levit.19.27. *Quapropter dum nulla nos cogat neceſſitas ad Maſorethas confugere, præſentem verſum hoc modo expono & diſtinguo.* Quoniam circumdederunt me canes, cœtus malignantium perfoderunt me ſicut Leo, manus meas & pedes meos. *Terentii Diſſertatio de Lectione Textuali.* Pſal.22.v.17. *Vide plura ibid.*

כְּתֹנֶת Cetonith, *Tunica.* It differeth from מְעִיל * magnill *pallium*, proper to the High Prieſt, as among the Greeks differ ποδήρης and ἰμάτιον; among the Latines *tunica* and *pallium*, according to that old ſaying, *Tunica pallio propior eſt.* Which difference Chriſt himſelf inſinuates, *Mat.* 15.40. Coat, *viz.* the inner garment and of leſſer price. *Cloake*, the outward and more precious [a] garment. *See* Dr *Hammonds* Annotat. on *Mat.* 5.40. When they did cut their garments in mourning, ſometimes they did cut their cloak or outward garment, *Job* 1. 20. *See* Mercer. *in loc.* Gen.37.34. Matth. 26. 65. 2 Sam. 13. 19. & 15.32. ſometimes their coat or inner garment, *Ezra* 9. 4. ſometimes both.

כֶּלֶב [b] Celeb *canis eadem ſignificatione uſurpatur à Chaldæo, Syro, & Arabe.*

* *A rad.* מָעַל maal, *prævaricatus fuit, eò quòd tam hoc, quam* בָּגַד Beged, *à rad.* בָּגַד Baghadh *rebellis fuit. perenne ſit rebellionis in Paradiſo peſtilentiſſimæ monumentum, haut aliter ac funis in collo furciferi dimiſſi.* Geierus *de Ebræorum luctu*, c. 22. ſect. 13.

[a] *Dilher. diſput. Acadæm. Tomus ſecundus.*

[b] *Hackſpanii Miſcell. Sacr. l.1. c.1.*

לְרָעָתוֹ *Pſal.*15.4. to evill, loſſe, that is, to his own loſſe or dammage.

לָוָה He borrowed, he took or received upon loane, alſo he adhered, or he did cleave unto; for he who borroweth, as it were

רָעָה Evill, loſſe, ל to emphatick put before, noting his own proper evill and hurt. *Robertſons Key to the Hebrew Bible.*

were doth bind himself and his credit to him of whom he borroweth, *Psal.*37.21.

לִוְיָתָן *Liviathan* or *Leviathan*, from the former word, becauſe his bones, members and skales are ſo firm, and ſo cloſe ſet together. *See* Job 40. 10. & 41. 6.

But Mr *Cartw.* and Dr *Hammond* on this Pſalme, make this word rather a Verbe ſignifying to do *hurt*, or *evill*, than a Noun. *Ainſworth* ſeems as itwere indifferent, *to his hurt*, or to his *evill*, *his hinderance*, or to *afflict* himſelf. The Greek tranſlateth *ſweareth to his neighbour*; for *rangh evill*, reading *reangh* a neighbour: which verſion Mr *Cartwright* diſlikes. *Ainſworth* ſaith this ſenſe is good: and *rangh* (ſaith he) though not uſuall, may be taken for a neighbour here, and in *Prov.*6.24. Dr *Hammond* ſeems to incline rather to the other. *See the large Annotat.*

ט

מוֹט HE [a] was moved.

מָלָא *Mala*, complevit, implevit. *Sumitur hoc in ſacris multipliciter, de tempore, de opere, de ſubſtantia: De impletione per opus generationis adhibetur.* Gen.1.22,28.c.9 1.

The applying of this word to the *conſecration* of a *Prieſt*, was perhaps from that cuſtome of *filling* the *hands* of him that was *conſecrated*, with *fleſh* and *bread*, Gen.29.34.

מָסַר Maſar, [b] *tradidit*, whence מָסוֹרָה *Maſora* and מָסוֹרֶת *Maſoreth*.

It is uſed but twice in Scripture, *Numb.*31.5,6.

[a] Mot, *propriè mutationem denotat rei non ſatis firmiter vel ſolidè conſiſtentis aut fundatæ, quomodo non rarò uſurpatur de pede, in ſolo lubrico aut ob ægritudinem vacillante, (quæ metaphora deinde transfertur ad caſus in infortunia;) ut* Pſal.94.18. & 38.17. Deut. 32.35. *de terra fractâ & concuſſâ.* Pſal.60. 4. Jeſ.24.19. *de collibus*, Jeſ. 54.10. Pſa.46.3. *de regnis*, Pſa.46.7. Geierusin Pro.10.30.

[b] *Significat traditionem rei in manum alterius, ut eam apprehendat, eaque utatur, pro arbitrio, ut ſuâ. Ideo doctrina aliqua aut hiſtoria.* מסורה Maſora *dicitur, eo quòd cum narratur, veluti traditur ei qui eam ignorabat. Autores Eccleſiaſtici eadem metaphora uſurpant* traditionem, *&* Παράδοσιν, *dictio* מסורת Maſoreth *apud* Ezec 20.37. *legitur apud Rabbinos frequentiſſime utraque dictio.* מסורה Maſora *&* מסורת Maſoreth *ſumitur pro doctrinâ à majoribus viva voce tradita, idémque ſignificat, ſed habitudine diverſâ, quod cabbala. Eſt enim cabbala acceptio, à* קִבֵּל Kibbel accepit, *unde cabbala doctrina eſt à majoribus accepta.* Morini *Exercit.Bibl.l.2. Exercit.12. c.1. Verum in materia quam tractamus longè aliud ſignificat* Maſoræ *nomen, à quo* Maſorethæ *viri quidam dicti ſunt, apud Judæos & Chriſtianos Hebraicis ſtudiis incumbentes celeberrimi. In quæſtione igitur præſenti per* Maſoram *&* libros Maſorethicos, *intelligimus libros quoſdam ab iſtis viris compoſitos, in quibus varia continentur ad ſacræ Scripturæ textum, emendatè ſcribendum, illuſtrandum & conſervandum, rectámque ejus per accentus & vocales pronuntiationem efformandam idonea.* Idem ibid. *Vide* Terentij *Diſſertat. in* Pſal. 22.17. & *Leuſdeni Diſſertat.*22,23,24,25.

מָרַץ Maratz: *Inde Niphal* נִמְרָץ Nimratz, 1 *Kings* 2.8. with a grievous curſe קְלָלָה נִמְרֶצֶת *maledictione roborata.* Arias Montanus.

מָשָׁה Maſhah *extraxit*, drew out, *Pſal.* 18. 16. whence *Moſes*, Exod.2.10.* *Kircher*, the Hebrews and *Hottinger*, *Exercit. Antimorin. p.*48. ſay it was an Egyptian name. *See* Eſay 63. 11. But *Calvin*, *Rivet* and *Jacobus Capellus Hiſt. Sac. & Exot. Gaulmyn. not. in l.1. de morte Moſis c.*3. with others, ſay it was an Hebrew name. See *Bonfrerius* and Dr *Gels* Eſſay, and Mr *Cartwright* in loc.

מַשָּׂא Maſa onus. *Improprie prophetiam denotat. Cauſam* Kimchi *ſcribit in radicibus, vocabatur prophetia onus, quia portabatur, id eſt, referebatur ore hominis. Exiſtimo planè convenire cum Latinorum phraſibus, Ferre rem vulgo, Ferre ſententiam, Ferre legem, & ſimilibus. Hoc tamen obſervandum eſt, iſtud vocabulum in titulo trium minorum Prophetarum reperiri, ſcilicet, in* Nahum, Habacuc, *&* Malachiæ, *omnibúſq; in locis ubi in titulo præmittitur ſemper indicat Prophetiam illam continere in ſe aliquid gravitatis & auſteritatis. Ubi verò non in titulis librorum, ſed aliis in locis reperitur, ibi Prophetiam vel doctrinam clementiæ ſive benignitatis ſignificare poteſt, utpote facilè intelligitur ex capite trigeſimo & trigeſimo primo* Proverbiorum Salomonis. *M. Steph. Iſaac. Levita in loc.*

נ

נֶגֶר NEged coram, ex oppoſito, *Geſ.*2.18. כְּנֶגְדּוֹ [a].

Vox Ebraica quinque conſtat literis, & totidem in ea continentur opprobria. Dilher. *Diſput. Academ. l.1.*

Equibus verbis clarè patet hoc nomen Moyſi *non à parentibus, ſed ab ipſâ* Pharaonis *ſinâ inditum eſſe, quia cum præter vernaculam Ægyptiam aliam familiarem non haberet, certè inventum puerum eam, Ægyptio nomine* Moyſem, *quaſi diceret, ex aquis ſervatum appellaſſe, in confeſſo eſt. Quin & antiquiſſimi ſcriptores* Philo *&* Fl. Joſephus *clarè oſtendunt. Hiſce aſtipulatur* R. Aben Ezta *etſi eum munios (voce ut ego reor corrupta) Ægyptiacè dictum tradat.* Athan. Kirch. Oedip. *Ægypt. Tom 2. pars altera Claſſ. 7. c.1.*

Ut ut ſit, credibile eſt filiam Pharaonis, *cùm Ægyptiâ eſſet, impoſuiſſe puero nomen Ægyptium, niſi forte à ſorore matérve didicit Ebraicum, quod infanti, quem ſciebat Ebræum eſſe, indidit. Nihil temerè adfirmandum.* Druſius. *Qui* Moſis *etymon extra* Moſem *quærit, fruſtra quærit: Non à* mo *aqua &* hyſe *ſervatus, ſed à* maſa *extraho.* Druſius.

[a] Mercerus *exponit, quòd ſit eam vir habiturus velut coram ſe, è regione ſui, paratam ſibi ad omnia, ad totam vitæ communionem præſtò, ut ſe alterum. Mentem locutionis (inquit* Druſius *Hebr.quæſt.*59) *capio, ſed in Latinum transferre conanti hæret aqua. Hoc vult, faciam auxilium, quod ex adverſo, ei reſpondeat.* Cartw. *in loc.* See Dr *Gels* Eſſay p. 5.

We render it *meet for him*, and the vulgar *simile sibi*, *like* or *agreeable*, or *answerable to him*; the Septuagint have it κατ' ἀ-ῆλον, *by him*, or *on the side of him*, or *answerable parallel to him*. To this Hebrew the Greek Κατέναντι, bears exact proportion. Dr *Hammond* on *Rom.*4.17.

נוּעַ [b] *Noang*, he was moved, he wandred.

*Psal.*109.8. by moving let them move, or by wandring let them wander, that is, let them alwayes be vagabonds and wanderers.

The word is sometime used for the fearfull moving of the heart, as in *Esa.*7.2.

נָפַל *Napal*, he did fall.

Hence the Noun masc. without plurall נֵפֶל *Nephel*, untimely birth, *Psal.*58.9. which falling from the mothers womb, as it were, is presently put in the grave and never seeth the Sun.

נִפְלָה [c] *Niphla*, he was separated, or set apart, and divided from others, set alone by himself from and above all, as it were; hence he was admirable, wonderfull, or much to be wondered at; *Psal.*139.14. נִפְלֵיתִי *Niphleti*, I am made wonderfull, that is, I am wonderfully made and shaped, or framed in my mothers belly; I do verily think, that let all the most skilfull Physitians, and the most curious Anatomists, set their heads together, they shall not be able all or any of them to give a perfect account, how one of themselves, and their severall members, was framed and fashioned in the womb, but shall be all forced to acknowledge this to be a work set apart by it self, which they must admire at, as the work of the God of nature, because they cannot compleatly apprehend it. *Robertsons* Key to the Hebrew Bible, *marvellously made*, or *excellently made*; elsewhere the word is used for *separated from*, and *excelling others*. Ainsw. worth. See him also and Dr *Hammond* on *Psal.*4.4.

נָצַח [d] *Nitz-tze-ach*. It is not used in *Kal* but in *Piel*, he did overcome, he had the victory over, did prevail.

Hence the Noun נֵצַח *Netzach*, victory, strength, power, might, also the ultimate perfection of any thing; the full accomplishment of any action or business, for that is as it were the victory of it.

Hence also often, and chiefly, it signifieth Eternity, because it doth overcome and swallow up, and so hath the compleat victory of time and all things in it, *Psal.*13.1. ever, for ever eternally. It is rendred there εἰς τὸ τέλος, to the end, so 1 *Cor.* 15.54. Death shall be for ever (or perfectly, or finally) devoured. See Dr *Hammond* on 1 *Cor.*15.54.

נָשָׂא [e] Lifted up; he carried, or he carried away: hence when it is spoken of sin, it is he pardoned, he lifted up sins, and he carried it quite away, that there was no more remembrance of it. An excellent metaphor, importing sinne to be the greatest burden. God is stiled a lifter up of sinne, as it were, *Psalm* 99. 8.

Nasa, Psal. 15. 3. *take up*. The Hebrew word will bear both senses, either to raise and utter a reproach, or to receive and admit a reproach. Onr last Translation in the margent, hath *received*; the LXX. and Vulgar, *he hath not received*; Jun. *non effert*.

[b] *Notat instabilem rei cujusdam motionem; qualis est titubatio ebriorum*, Esa.29 9. *navium in mari*, Psal.107. 27. *cæcorum*, Thren 4.14. [i] *tem significat divagari ab unâ urbe ad aliam, sitis causa*, Amos 4.8. *ab uno mari ad alterum*, Amos 8.12. *instabilem esse, instar exulantis* Caini, Gen.4.12. *vel carentium urbe*, Psal.109. 10. Geierus *in* Prov 5.6.

[c] נִפְלָא *Propriè significat arduum esse, & excelsius quàm quod homines ratione assequi possint, aut re præstare, esse supra naturæ cursum, & mentem hominum, hoc est, mirum esse; affine verbo* פָּלָה *cum* He, *unde & quemadmodum illud pro separari sumitur, quæ enim sunt admiranda, ea sunt à nobis separata.* Esai.9.6. *Hoc nomen inter Christi epitheta ponitur ut nomen Toar pro admirabili, quod Paraphrastes Chaldæus eo loco interpretatus est consilium reddens admirabile.* Terentius *in* Psal. 40.6.

[d] לְמִנַּצֵּחַ *Est singulare masc. Ben Piel cum præfixo Lamed ex* אֶל נָצַח *à rad.* נָצַר *vigit.* לַמְנַצֵּחַ *quod quam pluribus Psalmis præfigitur variè exponitur ab interpretibus, LXX. illud reddunt ubique* εἰς τὸ τέλος, *quia dictio aliquando seculum vel æternitatem in Scriptura significat, ut* 1 Sam.15.19. *Hieronymus vertit victori, quia* נֵצַח *cum Zere in medio nonnunquam pro triumphatore ponitur. Quoniam verò* מְנַצְּחִים *in sacris literis sæpenumerò præfecti vocantur,* 2 Paral.2. & 34. *capp. rectius* מְנַצֵּחַ *dicitur is, qui aliis in opere aliquo præcellit & eminet. Et, quia de genere præcellentiæ ac dignitatis inter omnes non convenit, sufficiet nobis hac voce notari præfectum cantorum, cui Psalmi decantandi tradebantur, quia arte Musicâ plurimum valebat. Unde qui vim vocis Ebræa exprimere velit, interpretetur præfectum Symphoniæ.* Terentij *Trias altera in Titulum* Psal. 40. See Dr *Hammond* on the Title of the 4th Psalme. [e] *Admodum amphibolum hoc est, possumus enim interpretari, non assumit, non fert quod proximo suo probro sit: non conviciatur ei, ut verbum Hebreum ad eum modum hîc accipiatur, quo* Exod.20.7. *Ego haud scio annon & sic intelligi hoc dictum possit. non sustinet, non fert opprobrium super proximo suo, id est, vindicat eum opprobrio, dum is injuria afficitur, & defendit.* Bucerus *in loc.*

Exod.

Exod.23.1. *Raise a false report*, it may also be read *receive a false report*, so the Geneva Translation, the Chaldee Paraphrast, the Greek Interpreters, and the Vulgar Latine expresse it. Mr *Cartwright* on *Psalm* 15. 3. Elay 42. 2. *verbum est homonymum quod admodum multa significat, atque inter cætera, accipere, ut S.* Hieronymus *explicavit*; *attollere, ut Rabbini*; *dimittere & condonare ut Septuaginta: atque etiam decipere, ut vertit* Symmachus. *In ultimâ significatione scribitur per* ש *cum puncto in dextro cornu.* Morinus *de sacri Textus Hebrai & Græci sinceritate.*

נְשָׁה *Nashah* used *Esay* 24.2. *Jer.* 15.10. is another word, and not that which is commonly used for usury. Some observe, that the word doth not properly import lending upon usury, but to lend upon security, so as to exact what was lent though no more. The Prophets words neither make for the lawfullnesse of lending, nor against the lawfulnesse of borrowing upon usury.

Mr *Cartwright* on *Psal.*15.5. See in the large Annotat. Mr *Gataker* on both those places.

נֶשֶׁךְ *Neshec* usury, *Psal.*15.5. It comes of נָשַׁךְ *Nashac* to bite. It is so called, because money lent upon usury (and so any other thing so lent) doth bite and gnaw away some of the borrowers substance, he not only repaying that which was lent, but some thing also more, meerly for the loan of it. The Latine word is *usura*, whence we have our English word *usury*.

Mr *Cartwright* on *Psal.*15. 5.

ס

סָבַב Sabab: *Jerem.* 31. 22. נְקֵבָה תְּסוֹבֵב גָּבֶר [f] *a woman shall compasse a man.*

[f] *Quæ verba explicans summus vir* Joannes Calvinus, *merito rideri ait à Judæis eorum sententiam qui hæc de* Maria Virgine, *quæ in utero suo Christum gestaverit, interpretantur, quod tamen Christianos ferè uno consensu fecisse dicit. Haud certè mirum est a Judæis explodi quamlibet quæ ad Christianorum fidem stabilendam faciat interpretationem. At meritò hanc ab ipsis risu excipi non adeo constat mihi equidem omnium quæ adducuntur optima videtur, cùm reliquæ planè frigidæ sunt quas asserunt sive* Christiani *sive* Judæi, *adeò ut si hæc vera non sit, nondum quis rectum verborum sensum assecutus videatur. Si nomini etiam* גֶּבֶר Geber *quod non masculum simpliciter, sed* virum *& viribus pollentem denotat, eximiam quandam emphasin tribuamus, quâ Christi qui & adhuc in utero inclusus divinâ fortitudine plenus fuit, excellentiam innuat, nec est cur hoc rideant* Judæi, *cum ipsorum majores teste Abarbinele per* גֶּבֶר *hic verè* potentem, *Deum scil. ipsum intellexerint* Cl. D. Poc. Not. Miscel. *Per virum illum intelligit Messiam, per fœminam matrem Domini, per circundationem Christi conceptionem in uteri virginalis claustris, gestationem & nativitatem ostendit.* Glassius. *Dorscheus* having reckoned up five expositions of this place, saith, *Sextam demum sententia est communissima omnium fere interpretum explicantium de conceptione beatissimæ virginis.* After a long discourse also of the severall words, he concludes, *Conjunctis his rationibus nemo dubitabit per fœminam Mariam virginem, per virum Christum Θεάνθρωπον, per circundationem ipsum in utero sanctificato complexum esse intelligendum.* Dorschei *Pentadec. Dissertat.* [g] *In Kal & Niphal ferè semper numerandi significatione reperitur, in Piel est narrare, estque hæc significatio ex priore deducta, quia narrantes ordine res distribuunt & enumerant.* סֹפֵר Sopher *nomen generaliter significat literatorem, id est scribam literarum, vel ut nos dicimus notarium, specialiter eum, qui res gestas Principum, acta publica & census reditus conscribit. Appellati sunt etiam hoc nomine ij, quorum erat Sacram Scripturam interpretari, atque in rebus dubiis & perplexis Legis consulebantur, deque illis judicabant.* Terentius *in Psal.*40.6.

סָפַר *Saphar* 5 hee numbred, hee counted in Piel סִפֵּר *Sipper*, hee declared, he numbred and reckoned every particular as it were.

סֵפֶר *Nomen significat catalogum, enumerationem, recensionem, item librum, quia in libris res enumerantur & recensentur. Sæpe sumitur pro ipsa Scriptura,*

hoc

hoc loco accipitur pro Pontateucho Moſis. Terentius *in* Pſal. 40. 8.

ע

עֵבֶר *Hebraicè & Græcè* περαν, *triplicem ſortiuntur interpretationem & nunc per* trans *(quod uſitatiſſimum eſt & maximè proprium) nunc per* citra, *& aliquoties per* ſecus *&* ſecundum *exponuntur.*

Boſius *in* Ioh. 19. 1.

עָלָה [a] *Aſcendit.*

[a] *Quæ ſignificatio licèt interdum variet, ut primaria tamen ubique retinetur & elucet.* Terentius *in* Pſal. 40. v. 3. *Vide plura ibid.*

Pſal. 62. 9. לַעֲלוֹת *lagnalot* to aſcend, in this place no tranſlation can expreſſe the divine majeſty which is ſtamped upon Gods own word, as in many other places it is ſo, even to the amazement of the readers, when they come to underſtand the Hebrew it ſelf. But they may be thus rendred as they lie in the Text word for word. They, (to wit, all ſorts of men, from the moſt glorious upon the Throne, to the pooreſt upon the dunghill) in ballances, (that is, being laid in balances) altogether, or, all in one, are to go up (לַעֲלוֹת *lagnalot*) more, (that is more eaſily and ſooner) than vanity it ſelf. *Robertſons* Key to the Hebrew Bible.

To mount up, or to *aſcend:* meaning that all men together, if they be put in one ballance, and vanity in another, they will mount up, that is, be lighter than vanity it ſelf. *Ainſw.*

Elegantiſſima μείωσις ad dejiciendum quorumlibet faſtum. Geneb. *Elegans collatio, homines dicit non ſolum eſſe inanitatem & nihilum, & mendacium, hoc eſt, rem fluxam & omnem de ſe expectationem fallentem, ſed adhuc levius & inanius quid ipſâ inanitate, ipſo nihilo, ut quibus ipſum nihil præponderet! ſi quis eos trutinâ exploranſ, in alteram lancem illos, in alteram nihilum ponat.* Bucerus *in loc.*

עוֹלָם *Gnolam.*

It is ſometimes indefinitely put for a long ſeaſon; the end whereof is not known to us, *Eccleſ.* 12. 5.

2. It is put for an unalterable ſtability, ſo long as the date appointed continued. Thus that which continued unalterable till the yeer of Jubile, is ſaid to be for ever, *Exod.* 21. 6.

3. It is put for the continuance of ones life, 1 *Sam.* 1. 22.

4. It is put for the whole time of the polity of the Jews, *Gen.* 27. 8.

5. It is put for that which ended in the truth, the Lord Jeſus, and ſo is ſaid to be for ever, as *Salomons* throne, 2 *Sam.* 7. 13.

In the firſt and two laſt reſpects the Ceremoniall Law may be ſaid to continue for ever. For it continued a long time, many hundred years: even ſo long as the polity of the Jews laſted: and it ended in Chriſt, the truth of all the legall Ceremonies.

הָעַלְמָה Haalmah, *Eſay* 7. 14.

Vox Hagnalmah *cum Mem clauſo in medio, præter morem linguæ olim ſcripta fuit, quod Chriſtiani Cabaliſtæ de perpetuâ Mariæ virginitate explicant* Schickardi *Bechinath Happeruſchim,* Diſputat. 4. p. 77. *Vide Horas Hebraicas Doctoris* Lightfoot *in* Matth. 1. 23.

The later Jewiſh Doctors, ſince the birth of our Saviour, out of hatred to him, in whom the ſame is fulfilled, would have the word here to ſignifie any young woman, whether virgin or other, married or unmarried, and to be a name not of integrity, but of age, or youth only; againſt whom Mr *Gataker* there objects both the notation of the word, it ſignifies properly an *hidden,* a *concealed,* a reſerved one, one kept out of ordinary ſight, and the conſtant uſe of it in the whole Scripture. *See more there.* It is tranſlated ſo here by the Seventy. *Quale ſignum erat, adoleſcentulam non virginem parere.* Orig. *contra* Celſum.

עָמַד Gnamad, *ſtetit.*

עָמָל *Labor.* Pſal. 102. 26. This Hebrew verb whereby the conſtancy and immutability of Chriſt is ſet down, ſignifieth unmoveable ſtanding or abiding. It is applied to Idols faſt fixed, ſo as they cannot be removed, *Iſa.* 26. 7. To a mountain, *Pſal* 30. 7. and to the word and counſell of God, *Pſal.* 33. 9, 11. fitly therefore is it uſed, *Pſ.* 102. 18. to ſet out Chriſts ſtability.

Dr *Gouge on* Heb. 1. 11.

Notat laborem cum moleſtiâ conjunctum, ferè ut gracum κόπος *vel* μόχθος, *quibus homo ſe torquet in congerendis opibus, honoribus, aliiſq; ſtudiis mundanis, ſepoſitô ſcil. legis divinæ ſtudiô.*

Geierus *on* Eccleſ. 1. 3.

Gnarak,

עשרך *Gnarak*, 2 Sam. 23. 5. *ordered.* Gods wisdome is seen in ordering the Covenant, so that Christ, faith, and the Saints keep their due place in it.

The Hebrew word is used,

1. For ordering meat on a table, ranking the dishes right, *Prov.* 9. 2.

We say, *mensa instructa & acies ordinata.*

2. For the ordering of an Army, *Jer.* 50. 9.

3. For setting the Sacrifice in order, *Levit.* 6. 12.

4. To set words in order in a Prayer, *Psal.* 5. 3.

5. To set arguments in order in a disputation, *Job* 32. 14.

עתק Gnathak. *Vetus, durum, rancidum.* It signifieth *durance, hardnesse,* and *antiquity,* Psal. 6. 8. and respecteth both antique things long agoe, 1 *Chron.* 4. 22. and things lasting or durable for time to come, *Prov.* 8. 18. *Isa.* 23. 18. And in speeches, it is put for an *old said saw,* taken up and applied to ones reproach, and so during long, and generally *for any hard or stout speech,* Psal. 75. 6. & 94. 4.

Ainsw. on *Psal.* 31. 19. 1 *Sam.* 2.* 3. *let not arroguncie come out of your month,* or hard word, that is proud and arrogant.

Ne (particula haec deest Hebraicè, sed ex praecedente membro huc accessenda, repetendaque juxta Kimhi) exeat durum seu arrogans verbum ex ore vestro, quasi diceret, ne amplius superba illa voce ex vobis audiantur. Gnathak pro duro verbo, id est, convitio hîc usurpatur, ut Psal. 34. 19. Psal. 75. 6. Psal. 94. 4. *Chaldaeus Onkelos interpretatus est hanc partem, ne egrediantur convitia ex ore vestro. Ad eundem modum Graecus interpres.* Muis *in loc.*

ד

פקד PAkad *visitavit.*

To visit one, signifieth to goe to the place where he is, to see him; and that not once only, but often. Thus the Hebrew word is used, *Psal.* 80. 14. and the Greek word ἐπισκέπτομαι too, *Matth.* 25. 36. Because sight of misery works compassion, and compassion moves to succour such as are in distresse; to visit signifieth to succour one, as *Jer.* 15. 15. *James* 1. 27. It is also applied to punishment and judgment, *Jer.* 14. 10. *Hos.* 8. 13. & 9. 9. We call the Plague Gods visitation.

פרה Parah, *significat* fructuosum esse, fructum facere seu proferre, *atque de omnium rerum fructificatione dicitur quae fit segmentatione,* fœcundavit, fructificavit, crevit. *In Genesi multoties usurpatur, semel de volatilibus & aquatilibus,* Gen. 1. 22. *semper aliàs de hominibus,* c. 1. 28. c. 8. 17. c. 9. 17. c. 17. 6, 20. c. 26. 22. c. 28. 3. c. 35. 11. c. 41. 52. c. 47. 27. c. 48. 4. c. 49. 22. *Reperitur etiam* Exod. 1. 7. c. 23. 30. Levit. 26. 9. Psalm. 104. 23. Jer. 3. 16. c. 23. 3. *de hominibus. LXX. sicut ut plurimum, ita etiam* Gen. 1. 26. *reddunt per* Αὐξάνειν, Esa. 45. 8. *habent* Ἐλαστεῖν, Prov. 8. 19. Καρπίζεσθαι, Deut. 29. 18. ἀναφύειν, Esa. 11. 1. ἀναβαίνειν, Psal. 125. 3. ἐυδύνειν.

Dorsehei *Auctarii Dissertatio De Propagat. Speciei Humanae.*

פרע Pharang[a] *nudavit,* Levit. 10. 9. *make bare* or *free.*

It signifieth two things;

1. To *make bare* or *uncover* the head, as *Numb.* 5. 18.

2. To *make free* for the hair to grow, as the Chaldee here translateth, *yee shall not let your lock grow.* This also was a sign of mourning, 2 *Sam.* 19. 24. *Qui enim in luctu erant, nutriebant capillum, & discooperiebant caput, deponentes mitras, galeros, & alia capitis ornamenta.* P. Fagius *in loc.*

[a] *Insolens est ea verbi acceptio; siquidem consulenti concordantias patebit, eodem generatim designari* remotionem *vel* alienationem *à se. u. g.* concilii, Prov. 1. 25. castigationis, Cap. xiii. 18. xv. 32. *cum capite verò constructum reperitur,* Num. v. 18. *de fœminâ adulterii suspectâ, quam coram Domino statuebat sacerdos. Alium textus est de Leprosis,* Lev. xiii 45. *Sicut itaque tam de fœminâ suspectâ, quàm de Leprosis, non capillorum nutritio, sed capitis potius denudatio tegminumque subtractio, per hanc phrasin efferitur; ita & de personis sacris eandem intelligimus mentis tegminum sublationem interdictam, ne sc. consuetum tiararum ornamentum,* (Exod. 28. 40. 29. 9.) *ex impatientiâ detraherent, caputque h. m. nudum more lugentium aliorum vel tonderent, vel cineribus inspergerent.* Selden. *De Luctu Hebraeorum c. xi. Sect.* 4, 5.

פרש [b] Parash *significat interpretari, declarare, exponere, non quemadmodum linguarum inter-*

[b] *Unde* Parasha *vel* Parshah, *explicatio distincta & ordinaria, cuilibet Sabbatho assignata. Vide* Fabritii *Partitiones codicis Hebraei.* There are 53 or 54. such Sections, according to the number of the weeks.

pretes ſolent, qui linguâ notâ reddunt & vertunt id, quod ignoti acceperunt; ſed quemadmodum ſolent Homiliaſtæ, textum in linguâ vernaculâ prælectum plebi explicantes, ac ſenſum auditoribus fideliter inculcantes. Docent hoc nomina à * *verbo hoc deducta.*

* Mayeri *Philol. Sac. pars.2da c. 11. Theor.11.*

Phariſæos non à voce פָּרַשׁ Paraſh *quæ* exponere *ſignificat, deductos, (quod volunt nonnulli) ſatis hoc arguit, quòd eſſent fœminæ Phariſæa, æque ac viri.*

Horæ Hebraicæ Doctoris Lightfoot *in* Matth. 3.6. *Vide* Leuſdeni *Not. Philol. in* Jonæ c. 3.v.1.

Phariſæos ergo à verbo פָּרַשׁ Paraſh *dictos,* ſeparationem *ſignificante, & communiùs aſſeritur & veriùs, & res ipſa æque ac vox loquitur. Ita ut notiori nobis vocabulo Phariſæos* Separatiſtas *ritè vocitaveris.*

Phariſai ſunt qui ſe ab immunditiis ſeparant, & à rebus mandatis ſubtrahunt, hominum conſortium pollutionis metu vitantes. R. Tanchum.

Liceat de illis qui ſuperſtitioſæ animis hujuſmodi traditionum obſervantiæ præcipuè arguantur, pauca dicere ab inſtituto non aliena, de Phariſæis *nimirum, qui quòd à ſeparatione nomen ſortiti ſunt, vel ob frequentes iſtas ablutiones quibus ſibi tam à rerum quàm hominum pollutione cavebant, ac ſe ab aliis quos profanis ac pollutis habuere, diſtinguebant, meriti videantur. Notæ* Miſcel. *D.* Poc. *in Portam Moſis.* c.9.

צ

צָבָא *Saba.*

It ſignifies three things;

1. *Militare,* to warre; this notion is very frequent.

2. *Concurrere & congregari,* to *aſſemble,* Exod.38.8. 1 Sam. 2.21.

3. *Miniſtrare,* to *miniſter*; this notion is alſo ordinary, and from thence *Timothy* is called *a good ſouldier,* that is, *miniſter of Jeſus Chriſt.*

Philem.Com.2. τῷ συστρατιώτῃ ἡμῶν, *Commilitoni noſtro. Ita* Marcus *Imperator apud* Herodianum *filium Commodum* συστρατιώτην *vocat. A militiâ ſeculari illâ Apoſtolus locutionem ſumpſit. Vide* Phil.2.25. & 2 Tim.2.2. *Cricæi Annotat. in loc.*

Hence it is that among thoſe *Greek* writers, which follow the *Hebrew idiome,* the word στρατία, στρατιὰ & στράτευμα, is uſed for every one of theſe three. For the firſt ordinarily and primarily. In the third ſenſe we have here στρατεύματα, for *officers,* and *ſervants* or *attendants,* and ſo the *Syriack* tranſlation renders it, and gives us authority to doe the like, though otherwiſe it might be rendred more vulgarly, either his *company,* or his *ſouldiers* about him. Dr *Hammond* on *Luke* 23.11. See Him on 1 *Tim.*1.18.

צָבָא Tſaba, *Propriè exercitum & militiam ſignificat; deinde ſumitur pro ipſo militiæ tempore, quanto tempore quis meretur, & ſtipendia percipit, & denique generaliter pro ſtato & præfixo temporis ſpatio & præſcripto termino accipitur.* Mercerus *ad* Job.7.1.

Ideo hæc vox de officiis Templi uſurpata videtur, quòd opera illic navata quaſi ſacra quædam fuit militia. Vide 2 Tim. 2. 3. Cart. *in* c.2.Gen.*v.*1. Job 7.1. *an appointed time,* or a *warfare.*

The word ſignifies firſt *warfare,* as 1 *Sam.*28.1. *Iſa* 40.2. from thence it is uſed for an *hoſt* or *army,* Nehem.9.6.Zeph. 1.5. and then for *an appointed time,* becauſe there was a ſet time for ſouldiers to fight, and a ſet time alſo for them to ſerve.

צִיִּים Tſits,* *viz.* ſo *Geierus* writes it, *ala.*

This word uſed *Jer.* 48.9. doth with the Hebrews ſignifie a *flower,* Job 14.2. Eſay 40.6. in the next place a *feather:* The old Latine taking the word in his firſt and proper ſenſe, as alſo ſome Greek verſions before it, rendreth it, *Give* Moab *a flower,* which though it be here ſo ſenſleſſe a notion, that it can be no way fitted to the context; yet popiſh expoſitors waſte ink and paper in diſcourſing at large of it, and deſcanting upon it; forcing in hither the fading nature of flowers, and the ſticking of corpſes with them, and adding a forged fiction withall of a ceremony uſed in the land of *Moab,* of ſetting garlands

The Creatures are an *hoſt* or *army,* Pſa.148. 8. God the Captain of them; he is often called יְהוָה צְבָאוֹת *Jehovah Tſebaoth,* the Lord of hoſts. *Hier. Epiſt.*136. *ad* Marcellam, *inter Dei nomina recenſet* צְבָאוֹת Sabaoth, *ut ille Latinis characteribus exprimit; & ſic etiam exprimitur* Rom.9.29. *&* Jac.5.4. *ubi nonnulli pro* Sabaoth *perperam vel legunt, vel intelligunt,* Sabbath. *Sed revera vox* צְבָאוֹת Tſebaoth *vel* Sabaoth *per ſe ſola nunquam pro Dei nomine uſurpatur, ſed adjuncto nomine* יְהוָה Jehovah *vel* אֱלֹהִים Elohim *Dominus vel Deus exercituum.* Cartw. *Mellif. Hebraic. l.*5. c.3.

* Menochius *l.8.reipub. Ebr. c.5.quæſt.7. aſſerit Ebræos flores cadaveribus injeciſſe. Quàm elumbis hæc ſit Interpretatio, tyroni*

garlands on the heads of those that were to be executed: and all this, because their vitious version must be maintained, though it be never so absurd Mr *Gataker in loc.*

Calvin saith, Though the Hebrew word signifies properly a flower, yet here it signifies a wing, *q.d.* running away will not be swift enough to the *Moabites* that they may avoid destruction, but they will have need to flie.

צְבִי *Tsamma coma*, [a] Cant. 4. 1, 3. & 6.7.

etiam linguæ S. quodammodo constare potest. Non diffiteor, nomen Ziz *designare florem, v.g.* Jes. 40.7, 8. Psal. 103. 15. *quâ de causâ etiam Abarbinel, significatui huic insistendum censet. Nec dissimulo etiam, de* coronâ, *idem hoc Ebræum* Ziz *accipere Chaldæum, tam duro tamen sensu, ut ipsimet improbent Judæi; veruntamen cùm contextus satis ostendat, sermonem esse de captivitate subitâ ac velocissimâ, idque fugâ celeri, si vitare quis eam velit summè necessariâ, idcirco etiam* Ziz *simili in significatu accipiendum reor, ita ut juxta R.* Salomonem *designet omne illud, quod sive ab homine, sive à jumento prominet aut pendulum est, quemodo* (Num. 15. 39.) *de filo hyacinthino legitur &* (Ezech. 8 3.) *atq; h.m. de* ala *accipit idem R.* Salomo, Kimchi, Vatablus, Pagninus, Junius, Piscator, Belgæ, Lutherus; *aliique plures, ut hac ratione nihil omnino adsit de floribus, cadaveri tumulo ve aspersis, quod tamen intendebat Menochius prædictus.* Geierus *de Hebræorum Luctu. c. 6. § 18.* [a] *Per quam vocem Receptiores unanimiter ferè, exceptis unâ atque alterâ (ut habet* Delrio *in comm. Cant.) censent significari cincinnos seu cirrhos oculis, supervolitantes inter quos oculi, quasi per cancellos, tremulos splendidioris lucis radios emittunt. Ita &* Piscator *de crinibus implicatis seu plexis & utrinque ad tempora juxta oculos alligatis.* Geierus *de Ebræorum Luctu. c. 8. Sect. 1.*

ק

* Of קָהַל Kahal *congregavit*, he gathered together.

KAhal * *Congregatio.*

It signifieth a Congregation, or a company of people assembled together; both Verb and Noun are joyned, *Numb.* 20.16.

קֹהֶלֶת *Coheleth*, Eccles. 1.1.

Salomon had four Names, *Salomon, Jedidiah, Lemuel, Coheleth*, 2 Sam. 12.24. Prov. 31.1,4. and this place.

This Name is onely given him in this book, and being a Nown or Participle of the Feminine gender, may imply

1. *Salomons* gathering himself to the Church and assembling therewith.

2. That he delivered these things from his soul; so the Feminine gender is expounded, *Psal.* 16.2. Mr *Cotton.*

קוּם [a] Kum *tam significat* stare *quam* surgere. *Stare in judicio metaphoricus apud Propheram pro vincere, judicium causámque probare accipitur, cui contrario Latini utuntur, cadere causâ, sic* Terentius *ex* Bucero. *Hoc etiam sensu occurrit* קדמוי, Luc. 21. v. 36. *Chaldæus Paraphrastes reddit, pueri atque innocentes erunt.* Junius & Tremellius. Exsurgent *dixere, hoc est, ut in scholiis explicant*, ne sublato quidem vultu se audebunt sistere: Extra controversiam קוּם Kum *significat* stare, *Josh.* 7. v. 12. *Item* Levit. *c.* 26. *v.* 37. *Atque hanc genuinam vocis* Kum *interpretationem esse omnis Hebræarum literarum peritus ita indicat. Notum est, diu creditum fuisse populari errore* Davidem Kimchium *negasse impiorum resurrectionem. Sed ex* Kimchii *commentario liquet, quòd verbum acceperit significatione subsistendi;* Terentius *in* Psal. 1. *v.* 5. *Vide* Genebrardum *in loc.*

[a] *Psal.* 1. 5. Stand up, *or* rise up, *consist*, stand sure; *opposed to* bending *or* falling down, *&Jal.* 18.39. & 20.9. *Men do* stand *or* fall *in judgment, when they are justified or condemned.* See *Matth.* 12.41. *Rev.* 6.16. Ainsw. *They shall not be quitted*, Luke 21.36. *See* Ephes. 6. 13. *Large Annotat.*

קוּץ Nauseavit.

Talem designat nauseam, tadium, abominationém ve, qualem sentimus à spinis pungentibus, qualem Israelitæ gerebant adversus manna, Num. 21.5. *& quomodo* Rebeccam *tædebat vitæ ob uxore Esavi*, Gen. 27.46.

Geierus *in* Prov. 3.11.

קָסַם [b] *Divinavit.*

To foresee, presage or foretell things to come. It is taken commonly in an evill sense, for such as by diabolicall wayes of divination, undertake to foretell future events, *Deut.* 18.10. *Josh.* 13.22. yet *Esay* 3.2. in the better part, for a man of much sagacity and depth of judgment, so is the word taken also, *Prov.* 16.10.

[b] *Vox* Kesem *est à* Kasam, *quod generatim est rem ignotam reddere planam ac manifestam, sive per media illicita, qualia adhibent arioli, magi aut superstitiosarum artium cultores, sive per media licita, uti est acrimonia judicii, solicitè inquirens in rei causas, circumstantias, &c. Priori modo verbum* Kasam *reperies*, Deut. 18.10, 14.1 Sam. 6.2. Cap. 28.8. Ezek. 21.21. 2 Reg. 17.7. *Posteriori modo occurrit*, Jes. 3.2. *Pariter usurpari etiam videmus nomen* Kesem, *tam de divinatione illicitâ*, Num. 23. 23. Deut. 18.10.1 Sam. 15.23. Ezec. 21.28. Cap. 13.6, 23. Jer. 14.14. *quàm de licitâ, quæ per media naturalia aut politica exercetur, ut hoc loco.* Geierus *in* Prov. 16.10.

קָרְבָּן *Korban.* The Hebrew word signifieth both a *gift*, and the *treasury* into which the gifts were cast, and so the Greek δῶρα gifts is used for Treasury, *Luke* 21. 1. and so *Matth.* 12. 41.

קָרַע [b] Karang *laceravit*, 2 Sam. 1. 11. The cutting or tearing of garments was used not onely by the Hebrewes, who when they perceived themselves on a sodaine to be overwhelmed with some great calamity, did tear their garments, as signifying that they were obnoxious to Gods anger, and unworthy to be cloathed (as is related in the Scripture of *Jephta*, the King of *Israel*, and *Matathias*) but by the *Gracians* and the *Romanes*, For if there were an occasion offered at any time of mourning, being angry and abhorring, they tore their garments. But the ancients, especially in mourning, were wont to cut their garments, not onely the *Jewes* and *Israelites*, as 1 *Sam. c.* 1. and 2 *Sam. c.* 3. but also the Heathens and Gentiles.

———*scindit vestes*
Augusta suas lacerátque comas,
Rigat & mastis flatibus ora.
Seneca.

[b] *Violentam distractionem exigit vis verbi,* נִיקְרְעוּם *quod in passivo est ita fieri lacerum, ut filum unum pest aliud & textura promineat, solvatur, dependeat, id quod colligitur ex* Exod. 28. 32. & 30. 23 *Vide* 1 Sam. 15. 27. *Eodem modo græcum quoque* διαῤῥήγνυμι & διαῤῥῆξαι, *violentam hujusmodi ruptuam exprimit, u.g. vetus* Luc. v. 6. *vinculorum*, c. ix. 29. Geierus *de Ebræorum Luctu.* c. xxii. sect. 15. *Vide* Dilher. *Disputat. Acad. Tom.* 1. 16. *Disput. Philol. sect.* 7.

קָשַׁשׁ *Kashash*, He searched, he gathered together, properly he gathered stubble.

Zeph 2. 1. excutite vosipsos & excutite, *ubi vulgata ut Graci*, Congregamini, convenite, *uti ferè, Chaldæus, Syrus, Arabs*; *quemadmodum etiam* Lutherus, *Angli, Belgica vetustior, alii*; *sed Judæi Hispanienses*, escrudinad vos y escrudinad, *uti & Munsterus*, disquirite vos ipsos & quærite; *Tremellius*. Excutite vos iterúmque excutite; *Galli*; Espluchez vous espluches vous. *Seldenus* de Syned. veterum Ebræorum l. 2. c. 10.

Jarchy upon the Prophet interprets it, *Colligite vos ipsos, & simul congregamini*, ut stipula colligitur.

David Kimchi, *Dictum est de rebus perscrutandis eisque colligendis, ut in eo quod est scrutari & colligere stipulam*: as Mr *Selden* in his 2^d Book *De Synid. vet.* Ebr. *c.* 10. cites them.

Est Ebraicum verbum eorum propriè, qui res aliquas colligunturi, minutim & diligentissimè disquirunt & scrutantur, ut decussas ex arbore olivas, nuces, & ejusmodi alia, qua nullam omnino legentium patiuntur negligentiam. Arias Montanus.

Search, as men do after stubble scattered here and there by mowers, as the word is used *Exod.* 5. 12.

Verbo quo hic usus Propheta est, anxiè perquirere & studiosè colligere significat: uti paleas filii Israel inquirebant & colligebant, urgentibus magistris operum Pharaonis, Exod. 5. 11. *uti & ille conquirebat & colligebat ligna Sabbatho*, Num. 15. 32. *item ficus & vidua illa ad quam missus fuit Elijah*, 1 Reg. 17. 10. *In his enim locis verbi hujus usus est.* Bucerus *in loc.*

ר

רָבַב RAbab, *est* multum *vel* multiplex fuit, multiplicavit, auxit, *&c.*

Sapius in Genesi *usurpatum deprehendimus, pro diversitate subjectorum, varie de viventium multiplicatione per generationem multorum*, Gen. 1. 22, 28. c. 8. 17. c. 16. 10. c. 17. 2, 20. c. 22. 17. c. 26. 2, 4. c. 28. 3. c. 35. 11. c. 47. 27. c. 48. 4. *conjungitur sapissime cum verbo* פָּרָה *Parah*, Gen. 1. v. 22, 28. c. 8. 17. c. 9. 1, 7. c. 17. 20. c. 28. 3. c. 35. 11. c. 47. 27. c. 48. 4. Exod. 1. 7. Lev. 26. 9. Jerem. 3. 16. c. 23. 3. Whence *Rab* a Master, or one excellent in any Art. Dorscheus.

רָבַץ Rabak, *Saginare: Inde* מִרְבַּץ Marbek, *locus ubi saginantur vituli.*

Mal.

Mal. 4. 2. * *as Calves of the ſtall,* עֵגְלֵי מַרְבֵּק Chald. Pagn. French, Genevah, *as fat Calves.* The LXX. *like Calves at liberty.* Vulgar, *as Calves out of the heard,* that feed together among the reſt, and grow fat at graſſe. But מַרְבֵּק *Marbek* is *Saginarium,* the place, ſtable, or as our Engliſh hath it, the ſtall where Calves are fatted, *Jer.* 46. 21. 1 *Sam.* 28. 24.

Solent ſaginati vituli præ nimiâ ſanitate & optimo membrorum & totius corporis habitu magis etiam, quàm cætera armenta exultare & geſtire, atque hac ſimilitudine ſanitas juſtorum & vera ac propria animorum lætitia cauſa indicatur. Arias Montanus *in loc.*

As Calves of the ſtall, who being well fed and ſet at liberty, do skip for joy. Mr *Hutcheſon.*

רָגַשׁ *Fremuit, tumultuatus eſt,* He made a noiſe or tumult. *Notat motum unanimem multorum. Verbum ipſum eſt,* Dan. 6. 7. 12. 16. Cocceius *in loc. Sonat non ſolum frendere, & condito oris ſonitu, ſicut iræ perciti ſolent, fremere; ſed & turmatim concurſare ac congregari, in quem morem ſolet plebs incompoſita ſic concurrere, ut procul etiam currentium velut undoſi maris fremitus audiatur.* Terentius *in* Pſal. 2. 1.

Significatur

1. *Unio gentium adverſus regnum Dei.*

2. *Motus gentium velut attonitarum ad prædicationem regni Dei.* Cocceius *ubi ſupra.*

Pſal. 2. [a] 1. In the *Syriack* and *Chaldee* it ſignifieth to *convene* or *aſſemble to counſell,* ſo *Dan.* 6. 7. The word alſo belongs to any *aſſembling* together, ſuch as to the *houſe* of *God,* Pſal. 55. 14. but eſpecially to a *tumultuous aſſembly,* and therefore the Interlineary ſo render it even in that place of *Daniel, tumultuariè convenerunt,* as here *tumultuata ſunt,* and *Pſal.* 55. 14. *cum ſtrepitu.* Yet more particularly it belongs to ſuch a *tumultuous convening,* as is in *war,* a going up to aſſault an *enemy.* So *Joſ.* 7. 3. The word is uſed alſo *Pſal.* 64. 2. The military notion of it is that which more fitly pertains to *David* in reſpect of the *warlike aſſaults* of the *Philiſtims,* and eſpecially of the *conjunction* of ſeverall of them; the *Syrians* of *Damaſcus* with the King of *Zobah,* 2 Sam. 8. 5. But the looſer notion of it, for a *conſpiration* and complotting of wicked men, is moſt agreeable to the *myſticall* and *prophetickall* notion, that which is fulfilled in the *Jews* and *Romans* conjunction againſt Chriſt. Dr *Hammond* in loc.

רוּב Signifies both to *contend,* and to *contradict,* and agreeably to the latitude of the *Hebrew,* the Greek ἀντιλέγειν is here uſed for to contend. Dr *Hammond* on *Luke* 20. 27.

רוּחַ *Ruach* Spirit, it is put for the wind, *Ezek.* 37. 9. the *ſoul* of man, *Numb.* 27. 16. for an *Angell,* for the *holy Ghoſt.*

רָחַף *Rachaph.*

Gen. 1. 2. מְרַחֶפֶת [b] *mſracepheth*: I ſuppoſe the tranſlation of it in Latine *incubabat* is proper, notwithſtanding *Morinus* his exception againſt it; it ſignifying not onely reſt, but a moving or fluttering, as the Hen or bird uſeth over her young when ſhe hatcheth them, or ſtirs them up to flie. *Metaphora eſt à volucribus pullos ad volandam provocantibus. Vide* Deut. 32. 2. *Picherel. in Coſmop. Annotat. Nobis incubandi, movendi, fovendi ſignificatio præ cæteris placet.* Hottinger. *De Creat. Quæſt.* 33. *Vide* Mercerum *in loc.*

Rectiùs ſentiunt, qui dicunt Spiritum ſanctum incubaſſe confuſis corporibus cœli & terræ, ſicut gallina incubat ovis ut illa calore ſuo calefaciat & animet. Muſculus *in loc.*

* *Pro vitulus de armento, in Heb. eſt* כִּבְעֵגְלֵי מַרְבֵּק *ſicut vitulimarbec, id eſt, quaſi vitulus electus & ſaginarius. LXX. etiam plurali numero verterunt vituli, itaque in noſtrâ tranſlatione ſingularis pro plurali ponitur. In hujuſmodi autem vitulis firmitas corporis & celeritas, & lætitia, quâ ſancti in occurſum Chriſti properabunt, indicatur; quod præclarè expreſſere Septuaginta vertentes:* & ſalietis ſicut vituli de vinculis relaxati; *tunc enim celerius ſaliunt, & quaſi lætiti exultant, cum à ſaginario, in quo tenebantur, ſolvuntur, & liberi ire ſinuntur.* Ribera *in loc.*

[a] *Quod vulgata editio* fremuerunt, *alii* tumultuati verterunt; *hoc loco* turmatim & *per tumultum congregari ſignificat, quod animadvertens Græcus interpres reddidit* ἐφρύαξαν *id ſignificat autore* Heſychio

[b] *Apparet Vulgatam & LXX Interpretes quos ſecuti ſumus, appoſitè hoc verbum tranſtuliſſe ferebatur, nec ab iis diſſentire Paraphraſtas, Chaldæos, & Samaritanum Interpretem cùm reddiderunt, ſtabat: ferri enim ventorum & ſpiritu, eorumque motione, nihil aliud eſt quàm flare & ſpirare. Perperam igitur quidam vertunt,* incubare *cum incubatio quietem dicat, non motum.* Morini *Adnotat. in Tranſl. Samar.*

concitati ſunt. *Significantiſſimè ergo vates hoc verbo undique excitos, & gregatim accurrentes, ſeſeq; conglomerantes Philiſtæos expreſſit, quod & cum hiſtoria Schemuelis* 2 Sam. 5. 17. *perpulchrè convenit.* Bucerus *in loc.*

Non ſimplicem motionem, agitationem & ſuperlationem ſignificat, ſed ejuſmodi, quam milvus, aut alia avis, peragit, pendens in aere, cùm furtim deſcendendo cupit prædæ incumbere, ut ſcribit Capnio *in Rudimentis ſuis: vel qualem columba perficit, cùm ovis ad excludendum pullos incubat, ut annotavit Rabbi* Selomo; *vel qualem aquila facit, dum ad volandum pullos ſuos provocat, ut de ejus natura loquendo, S. Scriptura idem verbum uſurpat.* Deut.32. Paulus Fagius *in loc.*

רָחַשׁ *Rachaſh*, he boiled up.

*Pſal.*45.2. This word uſed in this one place in Scripture ſignifies *ebullivit præ fervore*, to *boile* or *ſeeth out* through exceſs of heat. The LXXII. render it ἐξηυζάτο, the Latine *eructavit*, the ſtyle ordinarily uſed of a ſpring or fountain. The metaphore here is taken from *boyling* over the *fire* in a *pot* or *pan*, which is the way of *dreſſing* or *preparing* of meat. *Ainſworth* (with whom Dr *Hammond* ſeems to agree) ſaith it is a ſimilitude taken from the *mincha* or *meat-offering* in the Law, which was dreſſed in the frying pan, *Levit.*7.9. and there boiled in oyl.

Dr Hammond *in loc.*

רָכַשׁ Rachas, Acquiſivit, comparavit, *ſubſtantiam ſc. & opes.*

רֶכֶשׁ Reches * Equus *vel* Mulus *levis & celer tam ad equitatum, quàm vecturæ celeriori.*

רְכוּשׁ Recuſch *Subſtantia, Facultates*; riche in French and Engliſh, *richeſſes* in French.

Eſther 8.10. by poſts) רַהַכִּישׁ *dromedarios*, Arias Montanus. Poſt-Horſes, ſwift beaſts, or beaſts of price.

Animalia pretioſa, ſive magni pretii; vel animalia velociſſima. Vatablus.

It is a very elegant ſpeech, ſaith *Druſius*, *equitantium velociſſima animalia*, but he diſlikes *Tremellius* his rendring it, *equitantes in equis angariis.*

1. Becauſe this word here is plainly diſtinguiſhed from the horſe, 1 *Kings* 4.28.

2. It is *Mic.*1.13. *bind the Chariot to the ſwift beaſt*; *ad currus non jungebantur equi angarorum, ut exiſtimo. Dicam de hac voce plura aliàs, ſi Deus teſtatem faciet.* Druſius *in loc.*

* Reches *ſive* Raches *in hiſtoriâ ſacrâ Eſtheræ, quænam ſint animalia pro certo non conſtat. Grammatici certant, & adhuc ſub judice lis eſt. Curſores in equis, appellant angaros Perſarum tabellarios, qui, ut ex Herodoto perſpicimus, equis uſchantur per certa ſpatia diſpoſitis.* Reches *autem alii equorum genus eſſe aiunt, mixæ velocitatis: alii Mulos, alii denique Camelos dromadas.* Reches *ab equo perſpicuè diſtinguitur hoc in loco, & præterea* 1 Reg.4.28.

Grotius ſaith *R. Abraham* interprets it, *ſumptum de Regiis facultatibus.*

רָעָה *Raguah*, he fed, he did feed, either himſelf or others, but it is moſt proper to ſhepheards and ſheep.

Qui Mulos interpretantur ſimili ratione refelli poſſunt. Nam ſequitur in hiſtoria, Mulis equarum filiabus. Quæ nam ſint animalia in hiſtoriâ ſacrâ Reches pro certo adhuc non conſtat. Vide Aben Ezram *&* Jarchium *in loc.* Druſ. *Miſcel. Centuria ſecunda.*

c.73. *Ignorant Judæi omnes antiqui nomina propria omnium animalium, de quibus ſcribitur* Levit.11. *& à quibus abſtinere jubentur.* *& neoterici nonnulli* Morini *Exercit. Bibl. l.*11. *exercit.*6. *c.*7. [a] *Inter alia dicitur de pecudibus paſtum quærentibus, & ſic per metaphoram eſt* 1. *Conſumere*, Jer.6.3. Pſal.49.25. 2. *Affectare & proſequi, tanquam cibum*, Prov.13.20. *&* 29.3. Cocceius *in* Pſal.137.

ש

שָׁאַף *Shaph*, [a] Amos 2.7. pant after.

שִׁבֹּלֶת *Shibboleth*, 1. An ear of Corn, *Jud.*12.6. 2. A flood, *Pſal.*69.2. The *Ephraimites* could not pronounce the letter *ſhin*, but alwayes as *ſin*.

Jephtah might have offered many words that had *ſh* double in them, as *Shemeſh* the Sunne, *Sheloſha* three, *Shalſhele* a chain, but the word propoſed is *Shibboleth*, becauſe of the preſent occaſion, it ſignifies a ſtreame, and the *Ephraimites* are put to call the ſtreame that they deſired to paſſe over by the right name, and they could not name it. Dr *Lightfoots* Harmony of the old Teſtament.

[a] Shaph *propriè ſignificat inniti, anhelare, aperto ore aërem attrahere*, Jer. 14.6. *Hinc per metaphoram maximopere deſiderare* Job 5.5. & cap.7.2. *Hoc verbum ardentiſſimum eorum deſiderium notat, quo tenuium miſeriam videre cupiverunt. Quale in ſerpentibus & ſitientibus belluis eſſe ſolet, cùm hiantes aurâ refrigerare quarunt anhela flammis corda.*

Livelcius *in loc. Locum hunc quidam, dum vertunt, plane pervertunt. Cæterum varias interpretationes habet, mihi præter alios videtur commodè explicari poſſe hoc modo,* Qui anhelant, *id eſt, properant (ut* Coheli.5. *ſol ad locum ſuum anhelat) ad pulverem terræ in capite tenuium; id eſt, eo ubi tenues rei ſunt vel iſto, quò anhelant, id eſt, avidè appetunt, ut ſit pulvis terræ in capite tenuium, id eſt, ut tenues rei ſiſtantur accuſati, viz. a divitibus, à quibus munera denique acceptant ad perverſtendum judicium. Hos ſignificat cùm ait, & viam manſuetorum declinare faciunt. Nihil dico, ſi non reſtringit magiſtratus ſuâ avi, quæ tenuiorum divitibus adverſariis pendebant, quæſtum quam uberrimum inde facientes. Porro rei priſco ritu caput pulvere opplebant.* Druſ. *Obſervat. Sac.l.*15.*c.*5. *Vide* Mercerum *in loc.*

Qua

Quo vitio etiam aliæ nationes laborarint, maximè Græci, unde fit ut pro Schaul Schilo, LXX. scripserunt Saul *Silo.* Jacob. Capel. *Hist. Sac. & Exot.*

Schibbolet duo significata habet.

Primum est spica, alterum est quo denotat fluxum fluvii ac tunc ei additur nomen fluvius, ut Jes. 27.12. *Drusius.*

שְׁבֻעַיִם *Shebugnaim*, Levit. 12.5. *dualis est numeri, & duas septimanas significat.*

שָׁבַר *Prima notione frangere, sive in frustula & minutias (unde &* chivers *nostrum) confringere & comminuere denotat. Quum autem, qui institoriam exercent,* οἱ παλιγκάπηλοι, *quæ integra & solida coemerint, quo pluribus plurisque postea divendant, particulatim diducere, & in portiunculas minores dividere consueverunt, inde natum, ut* שָׁבַר *Hebræis notione secundâ in formâ alterâ pro* emere, *Gen.* c.41. v.57. *&* c.42. v.3. *in alterâ pro* vendere *usurpetur,* Gen. 46.6. *&* Amos *c.*8. *v.*5,6. *quo modo &* distrahendi *verbo utuntur Latini* Gatakeri *Adversaria miscellanea.* c.24.

שָׁחָה *Shacah* worship, bow down, it is most frequently used in the conjugation *Hithpael*, which addeth much emphasis, and importeth both a reciprocall action, reflecting upon ones self thus, *He bowed himself*, 1 Sam. 20.41. and also a thorow, serious performance thereof, even to the ground; and therefore the word *earth* is oft added thereto, to shew a bowing as low as can be, even to the earth or ground, *Gen.* 33.3. It is most frequently used for an expression of honour and reverence to another, namely, to him unto whom or before whom this gesture is performed; which some Translators set out by this Paraphrase, *they bowed themselves giving honour*; and others expresse it by this one word *adore* or worship.

שָׂטָן *Satan* an *adversary*, may be taken either in the generall, or else as it contains under it two specificall notions, one of an adversary *in foro*, an *accuser*, and especially *a false accuser*, the other of *a treacherous person*, that consults and studies to mischief others.

In the *generall*, it is often applied to the *Devill*, our enemy indefinitely. In reference to the specificall notions, it is accordingly rendred by the Septuagint sometimes διάβολος *accuser*, sometimes ἐπίβολος *betrayer*.

שָׁלִישׁ *Shalish*,* threefold, or in a threefold measure, that is, great abundance, or in great measure. It is used onely *Psal.* 80. 6. and it is not fully agreed about the signification of it by Interpreters. Thou hast measured out unto us the cup of affliction in a great and threefold measure. Tears in the plurall, and that in a treble or large measure.

שֶׁמֶץ *Shemets*, a little, a small or little portion. This word is but twice in the Scripture, and that in the book of *Job*, viz. *Job* 4.12. and [a] 26. 14. In both which places the word hath an emphaticall force in the signification mentioned, of a small or little quantity of the same thing spoken of in both the places.

פִּי־שְׁנַיִם [b] 2 *Kings* 2.9. A double portion.

The meaning is not, that *Elisha* desired to have twice as much

* The name of a measure so called, of שָׁלֹשׁ *Shelesh* three, as containing *a third part of the greatest measure*, four times as big as the usuall cup to drink in.

[a] *Quàm sane paucula de Dei operibus gustavimus? Crassiores fuimus & stupidiores quàm ut vel centessimam partem, imò millessimam ejus mirabilium actionum vel delibare, ne dicam comprehendere possumus.* Mercerus.

[b] *Ad verbum est in Hebræo* פִּי־שְׁנַיִם Pi Schenaim, *id est, os duorum, quem hebraismum expressit Paraphrastes Chaldæus. Similem phrasim infra habes* 2 Reg. 1. *duplex os, sive os duorum sibi de Spiritu* Eliæ *datum petit. Hoc est quia primogenitus erat inter discipulos* Heliæ, *id est primus quem ille in scholam ut disciplinam suam se receperat, idcirco fretus jure primogenituræ duplo majorem vim Spiritus* Heliaci *sibi præ condiscipulis suis dari postulavit. Non est ergo quod quidam se torquent & explicent, quomodo* Helisæus *virtute Spiritus ampliore & efficaciore* Heliam *superaverit. Condiscipulos enim suos non magistrum suum excellere cupiebat.* Paulus Fagius *Annotat. in* Deut. 21.17. *Manifesta allusio est ad jus primogenituræ,* Deut. 21.17. *propositum, q.d. quia primogenitus sum inter discipulos tuos, hoc est quem in scholam tuam recepisti, duplo quaso majorem vim spiritus tui conferas mihi & a Deo impetres, quàm uni reliquorum tuorum discipulorum. Condiscipulos suos non Magistrum excellere cupiebat.* Glassius *Rhet. Sac. Tract.* 1. c. 1.

much of the Spirit as *Eliah* had, but the phraſe is the ſame with that of *Deut.*21.17. (of which ſee *Ainſworth*) and from thence the true and genuine meaning is to be fetched word for word, *the mouth of two.* The eldeſt ſonne was to receive twice as much of his fathers ſubſtance as any of his brethren; ſo here, twice as much of the ſpirit as the other Prophets, or his fellow Diſciples. So *Paulus Fagius, Glaſſius,* Mr *Selden, Munſter, Grotius,* and others expound it.

Interpretantur nonnulli petiiſſe Eliſham *veluti primogenitum ſeu primarium inter* Eliæ *diſcipulos, primogeniti prærogativam, ſive ut cæteros pro filiis habitos, duplici portione excelleret. Licèt etiam ſunt qui de ſpiritu ipſius,* Eliæ *ſpiritum alterâ parte ſuperante, intelligant. Atque hinc fortè* honor duplex *(veluti binæ honoris partes) quo* D.Paulus qui bene præſunt *Presbyteros dignos eſſe ait in Epiſt* 1. *ad* Timotheum *v.* 17. *rite capiendus. Nempe iis qui ſuo rectè funguntur officio, & acceptam provinciam pulchrè adminiſtrant, duplicem honorem ſive honoris prærogativam, præ aliis, exhibendam, non aliter ferme ac ſors duplex primogenito ſeu filio præ cæteris honorando debetur.* Seldenus *de ſucceſſionibus ad Leges Ebræorum.* c.5.

לְשָׂעִירִם *Laſheghnirim* [c] Devils, *Levit.*17.7. By theſe *R.David Kimchi in lib. Radic. & Rabbi Moſes Maimon. More Nebuch. l.*3. *c.*47. underſtand Goates, and by Goats Devils; and they give their reaſon, becauſe the Devill is wont to ſhew himſelf to men eſpecially in the forme of a Goat; and *Satyrus* a Satyre, by the change of one letter, is made from the word which *Moſes* here uſeth, *Voſſius de orig. & progreſſ. Idol. parte altera,*c.8.

Arias Montanus renders it here *Piloſis.*

שַׂק *Sak*, Sack, or ſackcloth. [d]

All languages keep the Hebrew word. The Greeks call it σάκκος; the Latins *ſaccus*, and we ſack, or ſackcloth.

שְׁשַׁנִּים *Shoſhannim*, from שֵׁשׁ *ſheſh* ſix, in all probability ſignifie inſtruments of *ſix ſtrings. Vocabulum* Soſannim *Lilia denotat, quod & inſtrumentum muſicum ſeu hexachordam nonnullis ſignificat. Alibi in Pſal. morum epigraphis bis adhibetur.* Seld. *de Syned. l.*2.*c.*15.

[c] *Piloſi illi dæmones Scripturæ non ſunt capillati vel comati ſed toto corpore hirſuti. Nam quamvis* שָׂעִיר Shagnir *capillum capitis interdum apud Hebræos denotet, ſæpiùs tamen pro pilo ſumitur, qui in aliis partibus corporis fruticat & horreſcit. Hinc &* שָׂעִיר Shagnir *pro hirco &* לְשָׂעִירִם Leſhagnirim *qui pro dæmonibus accipiuntur in ſacrâ Scripturâ, ex interpretatione Hebræorum & Chaldæorum ita appellati ſunt, quòd in forma hircorum in loci deſertis apparerent, quales Satyros & Faunos finxit fabuloſa antiquitas. Et nomen Græcum* σάτυρος *videtur factum ex illo Hebræo* שָׂעִיר Shagnir. *Hodiéque ſagæ & ſtriges in Sabbaticis ſuis choreis dæmonem quaſi meſocborum in medio ſedere affirmant, hirci nigri ſpecie, cui finito ludo omnes in ſignum adorationis culum oſculantur.* Salmaſ. *Dial. De Comâ.*

[d] *Saccus eſt veſtis ex panno duro, craſſo, aſpero; ex quali ſacci confici ſolent. Talibus induebantur lugentes, & ſe humiliantes.* Cocceius *in* Pſal.30.12. See how this Hebrew word is retained in many languages in *Guichards Harmonie Etymologique.*

ת

תָּו *Tau Signum.*

Ezek.9.4. [e] *ſet a mark* וְהָתֵוִיתָ תָּו Heb.mark a mark.It notes a ſpeciall marking, as to deſire with deſire, to rejoyce with joy.

The Hebrew word tranſlated marke is תָּו *Tau* which alſo is the name of the laſt Hebrew letter, and therefore is prefixed before the laſt part of the 119th *Pſalme*, and every verſe of that part begins with that letter, even as the other parts begin in every verſe with the other Hebrew letters, according to the order of the alphabet, the firſt part

[e] *Locus iſte multorum ingenia exercuit, & multis multa dicendi occaſionem præbuit, vel inde ſaltem multi multa dicendi occaſionem ſumpſerunt.* Cartw. *Mellificium Hebraicum. c.* 4. *Vide plura ibid. Licet Tau vox appellativa idem ſignificare poſſit quod ſignum ſicut* Munſterus *& tamen & alii, LXX.* Aquila *&* Symachus, *ut &* Lutherus *vertunt ſignum.* Theodotio *inter quos & Tigurini nomen ipſum Ebraicum retinent, ac per id terminum Alphabeti Ebraici, ultimam nempe ejus literam intelligunt, utpote quæ in antiquo Ebræorum characlere figuram dominicæ crucis habuit, ut ex comment. R.D.* Kimchi *in locum videre eſt. Chi Græcorum cum Tau Samaritanorum planè convenit.* Mayerus *in Philol. Sac. Vide* Caſaub. *Exercit.* 16. *ad Annales Eccleſ.* Baron. Janſen. *in Harm. ad* Luc.22. *p.*263. *&* Geneb. *in* Pſal. 77.47. *vel* 78.41. Junii *Comment.* Calvinum *&* Polanum *in loc. &* D.Owenum *de Naturâ Theologia. l.*4. *Digreſſ.*2. with

with *Aleph*, the second with *Beth*, and so the rest. He that shall continue to the end shall be safe.

The *LXX.* the most ancient Interpreters, translate this Hebrew word σημεῖον, a sign or mark.

It may be taken from the practice of Generals, who when they besiege Cities, and intend to spare some, give order that they should be marked, as *Rahabs* house was.

Tertullian first interpreted it of the sign of the Crosse, whom divers Papists have followed.

תָּמַהּ * He wondred, he was amazed, and astonished in admiration.

הַתַּמּוּז [a] Thammuz, *Ezek.* 8. 14. called *Ammus* of *Herodotus* and *Plutarch*, and seems to be the same called *Osiris*, or *Apis*, or *Serapis*, a King of *Ægypt*, and the Husband, Brother, or Son of *Isis* Queen of *Ægypt*. This *Osiris* and *Isis* became so famous in *Ægypt*, as they grew to be worshipped; and upon his loss and death by *Typhon*, *Isis* ordained a yearly mourning for him, in their fourth Moneth from him, called *Tammuz*, in which Feast, the women used very immodest Rites and Ceremonies: Thus out of Heathen Authors do Christian Writers report. This shamefull, whorish and beastly Idolatry, came in practice among the Jews, even in the house of the Lord: And to this do those places seem to relate, 1 *Kings* 14.24. and Chap. 15. 12. and Chap. 22. 46. and 2 *Kings* 23.7. B. *Richardson*.

Quis fuerit iste Thammuz *incertum est, refero ad* Oziridem, *Judæi vicini erant Ægyptiis, ergo mutuati sunt ab illis varios ritus. Scimus autem fuisse* Oziridem *apud Ægyptios defletum quotannis, imò accessit major spurcitia. Nam partes pudendas gestabant, quasi ferculum in pompa, & vocabant* Phallum, *mulieres autem ostendebant etiam sua pudenda idolo, quasi se offerrent ad stuprum. Fuit illud spectaculum valde turpe: Ego autem conjicio Judæos fuisse mutuatos ritum illum, cùm mulieres lugerent* Thammuz. Calvinus *in loc.*

תָּמַם Tamam, *Psal.* 102.26. is diversly taken.

1. It signifies the perfecting of a thing; as when the bud of a Flower is grown to the maturity thereof, it is said to be perfect, *Isa.* 18.5.

The perfection of Gods Law is set out by an Adjective derived from this root, *Psal.* 19. 7.

2. The finishing of a thing, and that in a fair manner, is expressed by this word, 1 *Kings* 2.22.

3. Consuming and destroying a thing is declared by it, *Deut.* 26.

It is here used in the middle sense, for ending and finishing a thing, and being negatively used, it implieth that the years of the Lord shall never be finished.

תִּנָּה *Tinnah*, לְתַנּוֹת *Judg.* 11.40. It properly signifieth to *declare*, or to *rehearse*, *Judg.* 5. 11. It is translated, *Judg.* 11. 40. to lament, or to talk with; for the daughters of *Israel* went yearly to conferre [b] with the daughter of *Jephthah*, and to comfort her, in that she was kept from marriage. This affordeth a strong Argument against sacrificing her.

Many of the Fathers (as *Serarius* shews) and *Ludovicus Capellus* in his Diatribe say, that *Jephthah*'s daughter was sacrificed and slain, but the Jewish Interpreters [c], *Jacobus Capellus*, (the elder Brother as I think) *Grotius*, Dr *Gouge*, Mr *Wheatley*, and many of our orthodox Divines say, she was only sequestred to perpetuall virginity. See Dr. *Willet* on 1 Chap. of Levit. *Confutat.* 2. Mr. *Lawsons* Examinat. of *Hobbs*

* *Significat aliquid, quod fieri non posse putabamus*, admirari, *animo perculso* obstupescere; *quomodo v. g. in bello stupescunt summè consternati*, Jes. xiii. 8. *item Reges exteri ob* Hierosol. *splendorem*, Psal. 48. 6. *quomodo fratres* Josephi *admirabantur ordinatam sui collocationem*, Gen. 43.33. *Geierus in Coh. c.* 5. *v.* 7.

[a] Hieronimus *interpretatur* Adonin, *juvenem illum à Venere adamatum; planctuq; solenni honoratum. Idem vult* Theodoretus, Lutherus, *&* Piscator *retinent* Thamuz. *Dieterici Antiq. Bibl. Cum scilicet planctum facientes, qui mense* Junio *ab idololatris fieri solebat in honorem* Adonidis. *Mensis autem* Junius Tammuz *dicitur ab Hebræis. Quidam putant* Tammuz *esse* Osirim, *qui vicina voce* Ammus *dicitur ab* Herodoto *&* Plutarcho. *Rabbini aliqui aiunt* Tammuz *Magum fuisse insignem, de quo mira narrant.* D. Hieronimus *fortasse pro* Tammuz Adonidem *posuit, quòd quomodo* Adonis *lugebatur ab* Assyriis, *eodem & ille* Tammuz *lugeretur à Chaldæis.* Menochius *de Repub. Heb. l.* 4. *c.* 3. *Vide* Athanas. Kirch. Oedip. Ægypt. *Tom.* 1. *Syntag.* 4. *c.* 9. *&* Selden. *de Dis Syris Syntag.* 2. *c.* 11.

Dr *Gouge* on Heb. 1.12.

[b] *Alloqui pro consolari. Hinc colloquium pro consolatione.* Drusius.

[c] *Negant Hebræi immolatam eam fuisse; sed à consortio aiunt hominum ita reclusam ut ab istinc venirent filiæ* Israel *ut consolarentur, seu colloquerentur cum*

filia Jephtha quatuor diebus per annum. Selden. Annal. Ang Bryt. l. 1. c. 4.

Ut ut sit lubens in assentior, qui dicunt filiam à Jephte non immolatam, sed Deo consecratam, & perpetua virginitate, vitæque austeritate hominum consortio exemptam, ut velut uni Deo mancipata videretur, excepto quatriduo, quo licebat illi quot annis cum Israelitidis consolationis ergo sermones serere. Hanc de Iphigenia (Græci Iphigeniam dixerunt) i.e. Iephte filia narrationem Poeta fabulis involverunt, & suo Agamemnoni, qui per hæc tempora vivebat ac bellum Trojanis inferebat, tribuerunt. Iacobi Capelli Historia Sacra & exotica. Vide Iun. & Tremel. Fessel. Adverss. Sac. l. 1. c. 8. Seldenum de Jure Naturali & Gentium. Drus. Comment in Suspit. Sever. Sac. Hist l. 1. c. 1. Locus sanè si quis alius difficilis, qui Interpretibus cum Iudæis tum Christianis veteribus ac recentioribus, nec minus Diatribistis & locorum communium consarcinatoribus, crucem affixit. D. Oweni Diatriba de Justitia Divina in Iud. 11. 31.

Hobbs his Leviath. Chap. 5. Dr. *Gouge* on *Heb.* 11. 32. that he did not sacrifice her. *Quod de virginitate filiæ* Jephtah *dicitur, ab Interpretibus, ex verbis Historiæ non potest colligi. Imò nec verum est, quamvis aliqui Rabbini fuerunt in ea sententia, verum sine exemplo, & testimonio Verbi Dei.* Pet. Mart. *in loc.*

תְּרָפִים Teraphim, *Gen.* 31. 19. Images or Idols. *Ainsworth* thinks they were Images in the shape of men, as may be gathered by 1 *Sam.* 19. 1, and 16.

Vocis etymon ignoratur, saith Dr. *Owen de natura Theologiæ.* l. 5. c. 6.

The *LXX.* often retain the word it self, as *Judg.* 17. 5. and 18 14, 17. 1 *Sam.* 5. 23.

Our Translators either retain the word *Teraphim*, as *Hos.* 3. 4. or render it by Images, the word *Teraphim* alwayes noted in the Margin.

Censet Ezra *Astrologiæ peritum fuisse* Labanum, *ideoque veritam* Rachelem *ne (scilicet suis idolis) consuleret contemplaretur-que astra, disceret-que qua via fugisset* Iacobus. *Huic sententiæ favet* Abarbinel, Muis *in loc. Fuerunt imagines quæ futura annunciabant, Inveni quod in hunc modum fiebant* Theraphim. *Macta-bant hominem primogenitum, cujus caput torquendo præscindebant: quod postea, sale & aromatibus condiebam, scribebantque super laminam auream nomen spiritus immundi, quo supposito cupiti ejus ponebant illud in pariete, incendentes coram eo candelas & adorantes coram eo.* Thisbites. *Vide* Athanas. Kirch. Oedip. Ægypt. *Tomum primum Syntag. 4. c. 3. &* Dilher. *Disputat. Academ. Tom. 1. Diat. Philol. 13. de Teraphim.* Calvinum & Bonfrer. *in loc.*

FINIS.

THE

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Wherein ſome Engliſh and other words are opened.

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FINIS.

A.

Ἀγαθὸς, *Good*, hath a peculiar notion in many places of the New Teſtament, and ſignifieth *bounty* or *liberality*, as when *works of mercy*, are called ἀγαθὰ ἔργα *good works*,' Act. 9. 36. ἀγαθοποιεῖν, *doing good*, Matth. 12. 12. καρποὶ ἀγαθοὶ, *good fruits*, Jam. 3. 17. and ordinarily in the Church-Writers, ἀγαθουργία, *working good*. Thus ἀγαθὸν ἐργάζεσθαι, *to work good*, Gal. 6. 9. and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 Corin. 9. 8. appear by the Context to belong to *works of mercy*. Thus Rom. 5. 7. where the *good man* is ſo particularly diſtinguiſhed from the *righteous man*, and Tit. 2. 6. where the elder Women are commanded to be ἀγαθὰς, *good*, that is, mercifull or kiud to thoſe of their Family, Dr. *Hammond* on Matth. a 20. 11.

a In this place the *Maſter* is ſaid to be *good*, becauſe he gave to him, that had been in the Vineyard but an hour, as much as was the wages of the whole day.

Ἀγάπη, *Love*. According to the notation of the Greek word, it ſignifieth a kind of complacency, a quieting or pleaſing ones ſelf in ſuch a perſon or ſuch a thing.

Ἀγαπητὸς, *Beloved*. It is that word whereby God the Father expreſſeth his entire affection to his onely begotten Son, Mat. b 3. 17. and 17. 5. and 12. 18. It is tranſlated *Beloved*, 1 Pet. 4. 12. *Welbeloved*, Mark 12. 6. *Dear*, Epheſ. 5. 1. *Dearly beloved*, Phil. 4. 1. c This title is moſt frequently applied to a *Son*, Matth. 17. 5. 1 Cor. 4. 17. yea alſo to a *Brother*, Epheſ. 6. 21. and to a *Fellow-ſervant*, Col. 1. 7. Dr. *Gouge* on Heb. 6. 9.

b Manifeſtè alluditur ad Eſai. 42. 1, *Schmidius in loc.*

c Πιστὸι & ἀγαπητοὶ are the ordinary titles of Chriſtians, proportionable to the two prime graces of a Chriſtian, *Faith* and *Love*, D. *Hammond* on 1 Tim. 6. 2.

Ἄγε, *Age*, 1 Joh. 5. 1. Age, *hic & ſupra eſt arguentis & quaſi deridentis, quorumvis ſtulta conſilia vanaſque perſuaſiones: quo ſenſu ite & ite ſolent à Latinis poni. Nec malè tamen* age *à vulgato verſum.* Pricæi Annotat. in loc.

d Of the emphaticall compounds of this Verb ſee D. *Gouge* on Heb. 2, v. 12. *Sect.* 3.

d Ἀγγέλλω, To *make known*, to *tell*, *report*, or *declare a meſſage*.

e Ἄγγελος, A *Meſſenger*. It is derived from the former Verb, and in the generall ſignifieth a *Meſſenger* ſent to declare his mind who employed him. Though it be uſed in moſt languages, it is taken from the Greek Tongue. That the word Ἄγγελος, which by way of *excellence*, is ſet to denote the *immortall Spirits*, attendant on God, miniſtring to him, doth primarily and originally, and in vulgar ſenſe ſignifie a *Meſſenger*, and from thence onely comes to denote thoſe *Spirits*, becauſe they are *Meſſengers* of God, employed by him, there is little doubt or queſtion. And conſequently 'tis as certain, that it may ſignifie there no more then a *Meſſenger* from St. *Peter*, ſo doth Ἄγγελός μου, Matth. 11. 10. Mark 1. 2. Luke 7. 27. *my Meſſenger*, being ſpoken of *John Baptiſt*, ſo Luke 7. 24. Ἄγγελοι Ἰωάννου, *the Meſſengers of John*, and Luke 9. 32. ἀπέστειλεν ἀγγέλους, *He ſent Meſſengers*. It is not impoſſible or improbable, that the ἄγγελος, John 5. 4. that *went at a certain ſeaſon to move the waters* of *Bethesda*, may be ſo rendred alſo; not an *Angel of God* in a viſible ſhape, but an *Officer*, *Servant*, *Meſſenger*, that was wont to be ſent at *certain ſeaſons* of the year, probably at the *Feaſts*, to *move the water*, upon which it became medicinable, Dr. *Hammond* on Acts 12. 15. ſee him alſo on Matth. 17. 10.

e M. *Redding* in the large Annotat. on Acts 12. 15. on thoſe words, *it is his Angel*, meaning (ſaith he) accordig to the common opinion, an *Angel-guardian*, which they might poſſibly ſuppoſe came to ſignifie his death, whom they in reaſon might give for dead. On Joh. 5. 4. He makes the moving of the waters to be the work of an Angel, though not in a viſible ſhape. But becauſe the Scripture often witneſſeth, that many Angels are appointed for the guard of the godly, Gen. 28. 12. 2 Kings 6. 17. Pſal. 34. and 91. Hebr 1. ult. I ſhall rather concurre with Dr. *Hammond* in the interpretation of Acts 12. and Dr. *Gouge* alſo on Heb. 1. 7. *Sect.* 32. and others, then with Mr. *Redding*; and becauſe I take Dr. *Hammonds* Expoſition of Joh. 5. 4. to be ſomewhat ſingular, I ſhall agree rather with Mr. *Redding* in his interpretation of that place.

f Ἀγενεαλόγητος, *without deſcent*, *pedigree* or *kindred*, Heb 7. 3. it is onely thus uſed in the New Teſtament. *Sine genere*, Vulg. *Sine ſerie generis*, Schmidius.

f Cujus γενεαλογία dari non poteſt, cujus origo generis memoriæ prodita non eſt, *Schmidius.*

Ἁγνεία, *Caſtitas*, *puritas*, *caſtimonia*. 1 Tim. 4. 12. and 5. 2. This word I found in *Schmidius* his Concordance, though it be not in *Stephanus*.

Ἀγορὰ, *Forum*. It ſignifies any *promiſcuous* or *popular Aſſemble*. Theſe (ſetting aſide the *ſacred Aſſemblies*, which are otherwiſe expreſt) are principally of two ſorts, 1. to *buy* and *ſell*. 2. to *reſort for juſtice*. This word uſed Mar. 7. 4. commonly ſignifieth both, or either of theſe, 1 a *Fair* or *Market*; ἀγοράζω is to *buy*. 2 A *place of Judicature*, an *Hall* or *Court of judgement*, Act. 16. 19. & 17. 5. ἀγοραῖοι are the *Officers* of their *Courts*, and *Serjeants*; ſo it ſignifieth Mar. 7. 4. See Joh. 10. 24. Dr. *Hammond* on Mark 7. 4.

g Ἀγρὸς, *Ager*; It literally and primarily ſignifies a *Field*, it ſignifies alſo the *Region* or *Countrey* about, all beſide the *City*. So the Latine *ager* is uſually taken, Dr. *Hammond*

g *Significat agrum certum, alicujus proprium* Matt. 13. 24. & v. 27, 31. Mat. 27. 7. *Campum totum* Matth. 6. 28. 30. *Pagum, Prædium, villam*, ut hoc loco. *Schmidius* in Mat. 6. 56.

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on Mark 6. 56. he quotes *Phavorinus* for that acception of the Greek word, Matth. 22.5. εἰς τὸν ἴδιον ἀγρὸν, versus *in villam suam*, alii, *in agrum suum*; vel, *in rus suum*. Probæ interpretationes omnes, si quid ego video; Boſius in loc. he ſhewes there out of the old Greek-Latine Lexicon, that ἀγρὸς is *villa*, *ager*, *rus*.

ᵛ Ἀγων, *Strife* or *contention*; it may be taken in an active or paſſive ſenſe, either for *labour* or *ſufferance*, both in an high degree. In the former ſenſe, when Chriſt bids us ἀγωνίζεσθαι, *to ſtrive to enter in at the ſtrait gate*, that is, to be very diligent and induſtrious: In the latter it is Hebr. 12. 1. being joyned with ὑπομονὴ *ſufferance*, and *perſevering*, and *afflictions*, mentioned before c. 11. and after c. 12. So Philip. 1. 30. Col. 1. 29.

ʷ Ἀδόκιμος, It hath two notions eſpecially, one among the *Metalliſts*, the other beloging to *Agones*; any Metall that will not bear the δοκιμὴ or *triall*, or which being *tried*, betrayes it ſelf to be *adulterate*, is ἀδόκιμος, *reprobate*. But the notion that ſeems moſt peculiarly to belong to it in the New Teſtament, is the other taken from the *Agones*, 1 Cor. 9. 27. 2 Tim. 3. 8. Tit. 1. 16. 2 Cor. 13. 5, 6, 7. Heb. 6. 8. ſee Dr. *Featley* on 1 Cor. 9. 27.

ˣ Ἀθετέω, *Aſpernor*, *abrogo*, Heb. 10. 28. It is rendred *deſpiſe*, it ſignifieth *utterly to reject a thing*. It is applyed 1. to rejecting of men's petitions, Mark. 6. 26. 2. to deſpiſing government, Jude v. 8. 3. to diſannulling mens Wills and Teſtaments, Galat. 3. 15. 4. to deſpiſing of Miniſters of Chriſt and of God, Luke 10. 16. 5. to the fruſtrating of Gods counſel, Luke 7. 30. 6. to the caſting off of faith, 1 Tim. 5. 12. 7. to making void the grace of God, Gal. 2. 21. 8. to nullifying the Law, Mark 7. 9. 9. to Gods bringing mens wiſedome to nought, 1 Cor. 1. 19. 10. to Gods diſannulling of the Law, Heb. 7. 18.

h ʸ Αἱρετικὸς, *Hæreticus*, Tit. 3. 10. An obſtinate defender and ſpreader of erroneous Doctrine, repugnant to the foundation of Faith, and tending to the diſturbing and diſtracting of the Church.

h From αἱρετίζω, *eligo*, *deligo*, to take up an opinion of ones own choice, or judgement, and to prefer it before the doctrine eſtabliſhed in the Church, and to gather or receive diſciples, or followers to himſelf, in oppoſition to, or ſeparation and diviſion from the Church, D. *Hammond*.

ᶻ Ἀκαταστασία, *Incompoſitus ſtatus*, 1 Cor. 14. 33. The Greek word is commonly tranſlated *Confuſion* & ſometimes *Tumult*, not unfitly for the ſenſe either: but in the literall notation of, it importeth a kind of *Vnſtableneſſe*, rather *Vnſettledneſſe*; when a thing doth not ſtand faſt, but ſhaketh and totter-eth, and is in danger of falling. The very oppoſition here intimates, that it is moſtly *for want of peace*, that things doe not ſtand faſt, but are ready to fall out to diſorder and confuſion. The ſame word is uſed *Iames* 3. 16. and he there ſpeaketh out what St. *Paul* but intimateth, and ſheweth plainly, that contention is the mother of confuſion.

ᵃ Ἄκων, *Invitus*. 1 Cor. 9. 17. This word I met with alſo in *Schmidius* his Concordance, it was omitted before, it being not in *Stephanus*, whom I then followed.

ᵇ Ἀλλάπουσα, *Mutor*, 1 Cor. 15. 51. The Greek word ſignifies a change of a thing from place to place; as when we take a piece of wood from the earth and caſt it into the water. Thus the wicked ſhall be hurried from their graves to the judgement ſeat, and ſhall be placed on the left hand of our Saviour, and after ſentence ſhall be haled and caſt from earth into hell. The righteous ſhall be mounted from their graves, or from the earth, to meet Chriſt, and ſhall be at his right hand, and after ſentence aſcend with him into heaven. It is uſed only here, and Heb. 1. 13.

Keller's Miſcellanies, l. 3. c. 3.

ᶜ Ἀμελέω, *Negligo*. It is uſed four wayes in the New Teſtament. 1. For low undervaluing thoughts of a thing, to look on it as contemptible, Heb. 8. 9. 2. For withholding the will from chooſing a thing as good, or good for him, Matth. 25. 5. 3. It ſignifieth not to be affected with a thing, Acts 18. 17, 22. Matth. 22. 16. 4. It ſignifies not to make uſe and improvement of a thing, 1 Tim. 4. 14.

i ᵈ Ἀναίδεια, *Importunitas*, Vulg. *Stephanus*, *Schmidius*; ſhameleſneſſe, without baſhfulneſſe. Dr. *Hammond* Luke, 11. 8. it is there onely uſed.

i Ἀναίδεια hîc talis eſt impudentia, qualis eſt muſcæ ſubinde revolantis ad loeum unde abigitur, & repulſas quantumvis crebras & multiplices uſque contemnenti. Atque hoc genus impudentiæ proprio nomine à *Plinio*, non malo linguæ Latinæ magiſtro, *improbitas* dici videtur, vide *Plin. Nat. Hiſt. lib.* 29. *cap.* 1. Et Adagium, improbitas muſcæ, *Boſius in loc.* He ſhewes there, that *Eraſmus* not only followed, but commended this rendring of the word by the old Interpreter, and quotes the old Latine Greek Lexicon to juſtifie that verſion.

ᵉ Ἀναθάλλω, *Reviviſco*, *Regermino*, Phil. 4. 10. *Flouriſhed again*, or is *Revived*. A Metaphor taken from Plants, which are dead in the winter, but revive and flouriſh in the ſpring. It ſignifies to *reflouriſh* or *revive*, but may be here uſed actively, to *make revive*, or *flouriſh again*, as may appear firſt by analogie, with other words of the ſame nature; ſo θριαμβεύειν, to *triumph*, is uſed in the Conjugation *Hiphil*, to *make triumph*, 2 Cor. 2. 14. So ἀνατέλλειν, to *ariſe*, is Matth. 5. 45. to *make ariſe*. And thus is this word clearly uſed, Ezek. 17. 24. And ſo *Chryſoſtome* ſeems to underſtand and uſe the word in this place. Dr. *Hammond*.

ᵍ Ἀναχαιτόω, *Renovo*, 2 Cor. 4. 16. Col. 3, 10. This word is now added, being omitted formerly.

ᵍ Ἀνασκευάζω, *Collectis vaſis migro*, *labefacto*, Acts 15. 24. they laboured to ſubvert their ſouls, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, as if a man ſhould have been packing up wares in a *Fat* to ſend beyond the Seas, and there ſhould come another, & ſcatter & undoe all again that was packed up; ſo as the Soldiers, who have packed up their artillery, their bag and baggage, and all forced to be undone again: ſo did theſe falſe teachers, that did unveſſell them, ſcatter and bring them all into a confuſion, for they laboured to ſubvert them from the faith, Mr. *Burroughs* on Hoſ. 6. 6. Ἀνασκευάζειν ψυχὰς, is to *remove* or *transferre* (as Gal. 6. 6.) men's minds, to carry them from one object to another. It is uſed properly of thoſe who gather up their goods, and go ſome whether elſe; here to infuſe ſome new falſe doctrine into them, D. *Hammond*. *Vide de Dieu in loc.*

ʰ Ἀναφαίνομαι, *Appareo*, Luke 19. 11. Acts 21. 3. ἀναφάναντες δὲ τὴν Κύπρον, Placet Eraſmi hujus loci interpretatio, *Quum autem cæpiſſet nobis apparere Cyprus*: quam & Beza, & Piſcator tanquam optimam, & ſententiæ hujus loci congruentiſsimam ſecuti ſunt.

sunt. Cùm Erasmo consentit Budæus Commentariorum pag. 280. Non malè etiam dixeris: *Quum autem Cyprum detexissemus*, id est, aperuissemus. Detegere enim dicuntur nautæ loca illa, quæ navigationis cursus paulatim aperit, & in conspectu eorum, quum priùs abscondita essent, ponit. Sic nostri interpretes, *Now when we had discovered Cyprus*. Genere locutionis planè Nautico. *Boisius in loc.*

k Ἀναλογία proportio est Arithmeticis & Geometris. Ἀναλογίζεσθαι est, *Secundum proportionem per collationem ad invicem considerare*. Ita hoc loco Apostolus jubet, proportionum collatione instituta considerare, quantū discrimen sit inter Iesum & nos, *Schmidius in locum.*

k Ἀναλογίζομαι, *Reputo*, Heb. 12. 3. it is translated *Consider*: it is no where else used in the New Testament. The word was also before omitted: It is a Compound, the simple Verb λογίζομαι signifieth *to think* 1 Cor. 13. 5. *to reason*, Mark 11. 31. *to conclude*, Rom. 3. 28. The Præposition ἀνὰ with which the word is compounded, in composition signifieth *again*. This compound signifieth to *review*, or to think again and again upon a thing, to ponder upon it; this is to *Consider*: It is in other Authors attributed to mens casting up, and to their reviewing of their account: it imports not the bare consideration of a thing by it self alone, but by comparing it with other things of like kind and nature.

Ἄνοιξις, *Apertio*, Ephes. 6. 19. This word was was also omitted.

Ἀντικαλέω, *Vicissim voco*, vel *invito*, *reinvito*, Luc. 14. 12. Est *revocare* Latinè, id ipsum prorsus quod ἀντικαλεῖν Græcè, neque potest inveniri vocabulum, quod aptius & adæquatius Græco ἀντικαλεῖν respondeat. Varro, & Martialis, & Phædrus Augusti libertus, omnes linguæ Latinæ probatissimi authores, sic locuti sunt. *Revocare*, id est, per vices mutuo vocare. Nonius, *Boisius in loc.*

Ἀντίλυτρον, *Redemptionis pretium*, a *Ransome*,

Ἀνώτερον, *Superiùs*, *priùs*, Above; Luke 14. 10. Heb. 10. 8. This word being left out before, is also added.

† 1 Tim. 2. 6. a counter-price, a price answerable to the debt; it is taken from those that give life for life: Christ gave himself, & to satisfie Gods justice in our behalf.

Ἀπάγχομαι, *Strangulor*, Matth. 27. 5. *Beza* on Acts 12. saith the Active voyce properly signifieth to *Strangle*, which he interpreteth *constrictâ gulâ necare*. Notwithstanding what *Buxtorf* in *Lexico Talmudico* speaks of some, that held *Achitophel* died of the *Squinancie*, or some such disease, 2 Sam. 17. 23. and what *Heinsius* and *de Dieu* say to the same purpose of *Judas*; what Dr. *Hammond* on Matt. 27.* alleadgeth of *Iudas* his dying by *Melancholy*, or *Suffocation* of some such humour, (whom Mr. *Taylor* in the great Annotat. on that place seems to refute, hough he doth not name him) yet it seems to me more probable, that I may herein concurre also with my Learned Friend Mr. *Cartwright* (in his *Mellificum Hebraicum* lib. 2. cap. 6.) that both *Achitophel* and *Iudas* killed themselves. So *Kimchi*, *R. Levi Ben. Gersom* (as Mr. *Cartwright* addes) expound that place, 2 Sam. 17. 23. and so the *Syriack* (saith he) expounds Matth 27. 5. *strangulavit seipsum*, and in the Hebrew Gospel of *Matthew*, it is & *suspendit se laqueo*. Mr. *Rosse* in his *Animadversions* upon Sir *Kenelm Digbie's Observations* on *Religo Medici*, *p.* 37. 38. saith the Text is plain, and the word ἀπάγχω is used both by Sacred and Prophane Writers, for *Strangling* and *Hanging*. He quotes there *Homer* and *Thucidides*, and saith he doth not read this wosd used in any other sense, but for Strangling, Hanging, or binding the Throat: and so the Church hath alwayes expounded it.

* Vide etiam *Tricaum in* Mat. 27. 5.

Ἀπατάομαι, *Seducor*, 1 Tim. 2. 14. It signifies to be deceived by art and craft, *Kellet's Miscellanies*.

Ἀποβάλλω, *Objicio*, Heb. 10. 38. The word used by the Apostle is a Compound. The simple Verb βάλλω, signifieth to *cast*, or *lay aside*, Rev. 2. 22. & 4. 10. The Compound to *cast away*, as the blind man that made haste to Christ, *cast away* his Garment, Mark 10. 50. They that doe not hold fast their confidence, cast it away.

l Ἀπογραφὴ, *Descriptio*, Luke 2. 1. It is a *setting down*, or *enrolling* every person according to their Families and Estates. Twenty seaven years before the birth of Christ, *Augustus* appointed that there should be an enrolling of the whole Empire. *Vide Schmidium in loc.* Ἀπογραφὴ is here, taking in writing the Pole or Name of every Region, City, Family and Person, that they might Taxe or Sesse them by the Head.

l *Census, professus, professio*, the last is the proper Latine word for this matter, and therefore the Vulgar hath it very fitly, *Ibant profiteri, they went to tell what they were worth.* ver. 3. ἀπογράφεσθαι vetus, *ut profiterentur*: alii, *ut describerentur*. Haud scio annon elegantius sit, *profiterentur*, non ad censum agentes, sed ad eos qui censentur, refertur: ἀπογραφὴ enim, si censentes respicias, est *descriptio*, si eos qui censentur, *professio*. *Boisius in loc.*

m Ἀπογράφομαι, *Describor*, Luke 2. 1, 3. *Which are written in heaven*, Heb. 12. It signifies to be *enrolled*; and this belonged either to the whole *Congregation* of *Israel* Numb. 1. 18. or in a speciall manner, to the *First born* of every *Family*, who had that dignity before others, and in time came (as *Families* grew into *Tribes*) to be *Princes of their Fathers*, Numb. 1. 16. or to some *choice renowned* men, who were to be *Captains* or *Heads* of *Thousands* in *Israel*, or finally to all *Soldiers listed* or *enrolled*. And to this manner of *enrolling* doth this phrase ἀπογεγραμμένοι ἐν οὐρανοῖς, *written*, or *enrolled in heaven* referre, to denote those that are *Registred* by God, *matriculated* in heaven, that is, *holy men*, renowned in the Book of God, Dr. *Hammond*. The phrase is not to be taken literally, but metaphorically. Magistrates over Countreys, Cities, or Burroughs, had their *Books* or *Rolls*, wherein the Names of all their true Denizons, or free Citizens are written. So have Universities, Generalls of Armies, & their under Captains, and all manner of Societies, or Governours of people; in relation hereunto, God is said to have his *Roll* or *Book*; writing Names here mentioned importeth as much. Registring men's Names in the *Rolls* of such & such Incorporations, assures men of the right to the priviledges thereof: So this writing of our Names in heaven, assures us of our right to the priviledges of heaven, Dr. *Gouge in loc.*

m See Luke 10. 20.

Ἀπορέομαι, *Dubito*. Act. 25. 20. ἀπορούμενος, *Hæsitans, dubitans*: ἀπορεῖσθαι est eò angustiarum redigi, *ut duobus tribusve, aut pluribus propositis, quid statuendum sit ignores. Igitur non sine causa participii vim pluribus expressi*: ne-

que enim dubitans, *aut* hæsitans, *si nude & per se, sine additione aliqua ponantur, huic loco satisfaciunt.* Boisius in loc.

Ἀποσπάω, *Abstraho*, Act. 20, 30. Ἀποσπᾶν, to draw forcibly, so as to sever & pull one part from another, see 21. 1. It is the word whereby they signifie Castration. This practise doth often weaken and emasculate those Churches, out of which such Disciples are drawn, *Vide Bezam in loc.* Some interpret it rather, to draw by force of argument, giving them plausible reasons.

n Ἀπόστολος, *Apostolus.* An *Apostle*, according to the notation of the Greek word, signifieth one that is sent from another, 1 Cor. 1. 17. *John* alludes to this, Joh. 13. 16. *Neither is he that sent, greater then he that sent him.* It is used for a Messenger, and so translated Phil. 2. 25. Most frequently in the New Testament, an *Apostle* is put for such an one as was sent, and deputed to a peculiar Function, which was extraordinary, endowed with many privileges. Dr. *Hammond* on Rom. 16. 7. saith *Apostle* signifies primarily, that Office whereunto the *Twelve* were set apart by Christ immediately, and so that of *Paul* and *Barnabas*, sent immediately by appointment of the Holy Ghost, Act. 13. 2. Secondarily it belongs to some others after, that received the like Commission from the *Twelve*, or from *Paul*. Thus is *Iames* often called an *Apostle*.

Ἀποσυμπαίζω, *Interrogo*, Luke 11. 53. Τὸ ἀποσυμπαίζω *sensu ipso suadente, nec refragante verbi significatione, simpliciter accipio pro* interrogo, *vel* exigo responsum; *ut cùm præceptor exigit a discipulo, ut quæstionibus propositis responsum det. Sic enim cum Christo egisse videntur Scribæ, & Pharisæi, ut iratus præceptor cum discipulo quem cupit ulcisci.* Boisius in loc. *Vide plura ibid.*

Ἀποσυμπαίζειν, in ordinary Greek is to recite without book, as a *Scholar* doth a *Lesson*. But here by an *Hebraisme*, of using the active voyce in the sense of the Hebrew *Hiphil*, it signifies *to make recite*, and belongs to the *Master*, or him that heareth the other say his *Lesson*. Agreeably to this did they aske Christ *Questions*, and *Pose* him, to hear what he could, or would say, Dr. *Hammond*: as an angry *School-master* seeks occasion of severity against a *Scholar*.

o Ἀργυροκόπος, Act. 19. 24. *Vetus* argentarius Erasmus & Theophylacti interpres: *faber argentarius*, Beza & Piscator, *signator argenti*, Nostri *a Silver-smith:* cum Erasmo consentientes nec malè, nam etiam Lexicon Græco-Latinum vetus sic interpretatur. Ergo, nec vulgata interpretatio prorsus est rejicienda, *Boisius in loc.* lb. Ναὸς ἀργυροῦς. Beza *vult templa ista* Demetrii, *numos fuisse argenteos imagine Templi* Dianæ *signatos, & ta-um numi in annotationibus typum sive exemplum lectori spectandum exhibet.* * *Sed cum conjectura ista, (non est enim nisi conjectura) levi fundamento nititur, argumento nimirum ducto à notatione nominis* ἀργυροκόπος (*quo genere argumentorum nihil interdum est invalidius*) *rem in medio pono, neque asserens ita esse, neque certò negans. Interea verò, dum certius aliquid prodierit, nescio cui potius adhæream quàm* Chrysostomo, *& post* Chrysostomum Erasmo: *quorum ille, templorum nomen ciboriis parvis; id est parvis scriniolis donat: hic ædiculis sive thecis, Templum figurâ ferentibus, in quibus reponebantur statuæ. Suspicor* Erasmum Chrysostomi *interpretem egisse, ut inter hujus* ciboria, *& illius* thecas *discriminis nihil ponendum sit.* Boisius in loc. *Vide plura ibid.* A little silver Shrine made after the fashion of the Temple, and the Goddesse in it, Dr. *Lightfoot Harm.* of the New Test.

The *Syriack* interpreteth it *Silver Temples.*

Ἀρετή, *Virtus.* Besides the ordinary known notion of it for *probity of manners among men*, as the *gnomicall* word, that contains all Morall and Christian *Virtues* under it, (in which sense it is used Phil. 4. 8.) doth in this Chapter signifie two things very distant from one another, and both of them differing from this: In this *ver.* it signifies the *power* of *God* which is shewed in *Christ*, specially the *miracles* which he was enabled to work, and so is here joyned with the *glory*, so 1 Pet. 2. 9. In the 8. verse of this Chapter, the word seems yet to have a third notion, and belonging there evidently to *Men*, not *God*, as here, it cannot yet be fitly interpreted by that word *Virtue*, which is the *generall comprehensive* title of all *Virtues*, for many of them are after named, as *Continence*, *Patience*, &c. required to be superstructed upon this of *Virtue*, which would not be so *proper*; but it seems rather to signifie (in that notion wherein both the Greek ἀρετὴ and the Latine *virtus* are often used) *Manhood*, *Courage*, or *Fortitude*, in adhering to Christ, Matth. 16. 24. Dr. *Hammond* on p 2 Pet. 1. 3. Dr. *Featley* interpreteth *virtue* in the 5. verse, *morall virtues*, which may make you acceptable both in the sight of God & men, Phil. 4. 8. 1 Pet. 3. 4. Peradventure (saith he) by *virtue* may be meant *courage*, which is distinct from *temperance* and *patience*, after mentioned. Ἀρετὴ *hoc loco in genere studium bonorum morum significat.* Schmidius in v. 5.

p Some interpret those words ver. 3. to glory and virtue, that is, to glory by virtue. Some think he hath reference to that 1 Pet. 2. 9. the same Greek word is there used, though it be translated *Praises. Virtue* (they say) is put for all grace and holinesse.

Ἀρραβών, Luke 24. 47. Act. 10. 37. This word also was before omitted *Participium Impersonale.* Initio facto, Initium faciendo, Ita ut initium fiat. *Schmidius in* Luc. 24.

Ἀρχηγὸς, *Princeps*, Heb. 2. 10. As Ἀρχὴ, the root from whence this word is derived, signifieth both *principium* a beginning, and also *Imperium* a Principality. So this word signifieth both a *Captain*, that goeth before and leads on his Soldiers, and also *Architectus*, an *Author* and *First-worker* of a thing. It is translated *Author*, Heb. 12. 2. and *Prince*, Act. 3. 15. and 5. 3.

q Ἀρχιερεὺς, *Pontifex maximus*, Joh. 18. 15. *Arch-Priest*, Heb. 2. 17. *High-Priest*: ἱερεὺς *Sacerdos* is derived from ἱερὸς, *Sacer*. The Function of a Priest is sacred, and thereupon his name *Sacerdos*, *a sacris dandis seu offerendis.*

q Ὁ Ἀρχιερεὺς ubique ferme veteri interpreti est *Pontifex*, sine additione; *Beza Pontifex maximus*: *Piscatori* summus Sacerdos, *Boisius in loc.* Vide plura ibid.

Ἀσπάζομαι, *Saluto, salutem opto, amplexor.* This Greek word is translated, Heb. 13. 24. *salute*, but properly signifieth to *embrace*, and so it is translated Act. 20. 1. Heb. 11. 13.

1 Ἀστεῖος,

n Ab ἀποστέλλειν cum mandatis mittere, mittere legatum, Ἀπόστολος, Legatus, qui mittitur, cum mandatis.

1 Cor. 4. 9, Non dicit τοὺς ἀποστόλους ἐσχάτους, neque linguæ Græcæ canon id patitur, sed ἀπέδειξεν ἐσχάτους ἡμᾶς τοὺς ἀποστόλους, nos qui apostoli sumus, tanquam suppositicios quosdam bestiarios posuit. *Scalig. Comment in l. 5. Manil. Set forth us the Apostles last.* By the *last*, the Apostle meaneth those who in the *Roman* Theaters were called *Meridionaris*, who had long fought with Men or Beasts, and escaping with their lives, were in the end disarmed, and having no Bucklers nor Helmets, were appointed to be slaughtered one after another, Dr. *Featley.*

o Ad verbum *Argenti cusor.* Hujusmodi opifices, Latini mentione pretiosoris, materiæ *Aurifices* vocant *Schmidius. Boisius in loc.*

* Quem *Schmidius* sequitur.

r Vatablus interprets it *instar fulgetis relucentibus*; Beza and Schmidius, *Vestibus fulgurantibus*; shining like lightening.

r Ἀστράπτω, *Fulguro*, to *Lighten*, Luke 24. 4. *in shining garments. Non solum est* fulguro *sed* fulgeo, *& cum hanc significationem illi prætulerit vetus Interpres, eam ego repudiandam non putavi*, Boisius.

Ἀτάκτως, *Inordinatus*, 1 Thess. 5. 14. *Unruly, Irregular*, a military word, and signifies *disbanded Soldiers*, that have left their employment, or service, or obedience to their Commanders, and so may here be set to expresse those that live not in obedience to the Apostles Rules, or to the commands of their Superiours.

f Dr. Hammond in his Annotat. saith, that notion ordinarily pretended for (*disfiguring* or *discolouring* their faces) for paleness, will hardly be exemplified either in *Sacred* or *Profane* Writers; and it will not be found that the *Jewish Hypocrites* used onely such arts, either in time of *mourning* or *fasting*; neither is it easily defined or explained, what particular way of *disfiguring* it is which is meant by it: Yet Schmidius and Expositours generally go that way. ἀφανίζωσι vetus *exterminant*: alii *obscurant, deformant, corrumpunt* Ex his tribus, τὸ *Corrumpunt* maxime placet, quia *Chrysostomi* autoritate confirmatur. Hoc ipsum autē significat τὸ *exterminant*, apud veterem saltem interpretem. Quocirca causa non fuit cur interpretatio ejus tanquam parum apposita rejiceretur. Parum fortassè eleganter ἀφανίζωσι sic reddidit, sed appositè, ut qui maximè: Si enim illi concedi æquum est, ut suo more & suo quasi idiomate loquatur, id plane expressit hoc verbo quod alii verbo *corrumpunt*, Boisius in loc.

f Ἀφανίζω, *Obscuro, Corrumpo*, Matth. 6. 16. There is a rendring of this phrase Ἀφανίζειν πρόσωπα, which seems more commodious to the place, by interpreting πρόσωπα (*the looks*) and not (*the faces*) and then it may fitly be rendred, *they spoil their looks*, endeavouring to look as ill as they can. And for this it is to be observed, that foul or sordid Apparel will contribute much toward it. Dr. *Hammond* in the Review of his *Annotat.*

Ἀφίστημι, *Abscedo, Discedo*, Heb. 3. 12. *Depart*. The word signifieth to *depart*, Luke 13. 27, to *fall away*, Luke 8. 13. to *refrain*, Acts 5. 38. to *withdraw*, 1 Tim. 6. 5. and to *draw away*; Acts 5. 37. The Noun Ἀποστασία *Apostasie*, is derived from this Verb, 2 Thess. 2. 3.

B.

a Βαπτίζειν a βάπτειν deducitur propriè declarat tingendi causa immergere. Beza contra Castel. Primò haud necessariò ea vox cum vel ad graviorem lotionis gradum *Tebilah* exprimendum adhibeatur, totius corporis in aquam immersionem indicat; eum de eo qui velmanus duntaxat intinxerit ex frequenti traditionis & disciplinæ Judaicæ usu dicatur. Secundò eadem aliquando de leviori illo, qui aquæ affusione peragitur, usurpatur & utrique indifferenter competit. Quod forsan contra illos qui vim verbi, ubi de baptismi sacramēto disputatur, morosius urgent non inutile erit observare. *Not. Miscel. D. Poc. in Portam mosis cap. 9.* Cùm immersio ritus fuerit apud gentem Iudaicam so ùm usitatus, eique proprius, durius aliquantum foret, si sub eo omnes gentes subjugarentur, præsertim vero cum nec de essentia Baptismi necessariò sit reputanda, sitq; insuper tantæ asperitatis & periculi, ut in hoc vix cederet circumcisioni Horæ Hebraicæ. Dr. *Lightfoot cap. 3. v. 6. vide plura ibid.*

a Βαπτίζω, *Baptizo* M. *Lawrence* in his Treatise of Baptisme, the fifth part, saith the word Βαπτίζω signifies properly *mergo immergo*, that is, *to drown* or *sink* in the water, to *dip*, to *overwhelm*, to *plunge*, so *Chamier* sayes that immersion expresseth the force. τῷ βαπτίζειν: it signifies also *tingo*, to *Die* or *Colour*, *quod fit immergendo*: which is to be done by dipping into the *Colour*, overwhelming and drowning in it. So *Wallæus*, a Learned professour of these parts sayes, that the ancient Latines expressed the word βαπτίζειν *per tinctionem & inundationem*; *inundatio* is overflowing. This therefore is the proper and materiall force of the word, so Hee.

I can find nothing at all in *Chamier* favouring your opinion of immersion. *Walæus de Baptismo* saith, Βάπτω & Βαπτίζω *propriè significat* lavare *vel* intingere, *ut Marc.* 7. 4. & *Luc.* 11. 38. *Indifferens esse indicatur, an adspersione, an immersione sit baptizandum, quia utrinsq; Exempla reperiuntur in Scriptura. Id. ibid.* I suppose that which I have quoted in my *Critica* out of the best *Lexicographers*, and that I here quote in the *Margent* out of two Learned *Doctours*, may suffice to take off what is objected by Mr. *Lawrence* from the force of the word. *Schmidius* on Matth 3. 6. saith, Βάπτειν *est tingere: Inde* βαπτίζω. *Potest ergò* (saith hee) *aliquis* βαπτίζειν *etiamsi non etiam aquis immergat, sed quocunque conveniente modo aquis tingat*, vide plura ibid.

Βαπτίζουσι, *Lavet baptisor*. It is taken metaphorically for afflicted, Matth. 20. 23. to be Baptized.

Βαπτίζειν, *Est affligere tralatione ab iis desumpta, qui calamitatibus quasi undis merguntur, & tanquam gurgite sæpe etiam absorbentur. Sic sumi videas*, Psal. 18. 17. & 32. 6. *Vossii Harm. Evangel.* Divines distinguish of a three-fold Baptisme; 1 *Fluminis*, with water. 2. *Flaminis*, with the Spirit. 3. *Sanguinis*, as Matth. 22. 22.

Βέβαιος, *Firmus, Sure, Stedfast*, Heb. 2. 2. *Stedfast*, that is, *Firm, Stable, Inviolable*, that which could not be altered, that which might not be oppofed, gainsay'd or neglected. It is attributed to Gods promise, which never failed, Rom. 4. 16. to an *Anchor* that fast holdeth a Ship, Heb. 6. 19. and to a *Testament* ratified by the *Testatour's* death, which no man altereth, Heb. 9. 17. Gal. 3. 15.

Βέβηλος, b *Profanus*, whence our English **Profane**, Heb. 12. 16. One who is unworthy to step over a sacred Threshold,

——*Procul este Profani.*

b From βάλω, which signifies a *Threshold*; most usually applied to *Thresholds* of sacred places.

c Præmii nomen simpliciter & sine adjectione prolatum, soli primo competit, sicut & brabii, quod unus tantum merebatur, aut accipiebat, qui victor à præcone palā ex agonothetarum judicio renunciatus foret. *Pet. Fab. Agonist. lib. 3. cap. 19.*

d Non ob onetis magnitudinem ut accepit Syrus *s* sed ob ventos adversos (*supra Com. 4*) & spatium maris tantillum tot diebus emensum *Tricaus in loc. Vide Schmidium in locum.*

c Βραβεῖον, *Bravium*, a *Reward* or *Prize*, which a man gets by running a race, 1 Cor. 9. 24. The Prize or Crown, which either hung over the Goale, or was given to the Conquerour by the Judge, Dr. *Hammond* on Phil. 3. 14. Hence the Βραβεύοντες are they which adjudge and give this reward to whom it belongs; the Rulers or Administrators of the Combate, and they that decide all controversies about it.

Βραδυπλοέω, d *Tardè navigo, tarda navigatione utor*, Act. 27. 7.

Βρύχω, *Strido*, Acts 7. 54. to grind or gnash the Teeth together for anger or pain.

Βρύχειν *propriè est, cum frendore stringere dentes in aliquem. Inde & accusativum regit ut hoc loco*; τοὺς ὀδόντας ἐπ' αὐτόν, *Dentes denudatas in eum stringebant*, quasi devoraturi eum. *Schmidius in loc.*

Γ.

a Γείνα gigno.

Γενεὰ, Heb. 3. 10. This word is derived from a Verb a that ſignifieth *to beget*; and it ſignifieth ſometimes a multitude of people, and ſo is tranſlated *a Nation*, in which there uſeth to be multitudes of people: as where a multitude of impious ones are called *a perverſe Nation*, Phil. 2. 15. and ſometimes for a continuance of people, or a ſucceſſion of one after another, as where mention is made of fourteen generations, Matth. 1. b 17. And where it is ſaid, *This generation ſhall not paſſe*, Matth. 24. 34. This word, as here uſed, may include both theſe ſignifications, Dr. *Gouge* on Heb. 3. Matth. 23. 36. It ſignifies not a whole *Sæcle*, but rather the third part of a *Sæcle*, or *hundred yeares*, Dr. *Hammond* there quotes *Homer* and *Herodotus*, and others. In *Heſychius* (ſaith he) the word is taken to ſignifie either *the life of a man*, or *thirty yeares*, or *twenty five*, or *twenty*, (as it is alſo taken for *ſeaven yeares* by the *Phyſitians*) where the *life* of a *man* ſignifies not the ordinary ſpace of a *mans life*, from *birth* to *death*, for that may be *ſixty* or *eighty* yeares, but ſo as the ſpace of a *life* of *men*, *children* to one another, & ſucceeding one another make up *fourteen geneations*, Matth. 1. By all which it appears what is meant by the phraſe *this generation*; ſuch a *ſpace*, that they that were then alive might and ſhould live to ſee it. So Dr. *Hammond*. *Tempus vitæ humanæ* γενεὰ *dicitur* ſaith *Schmidius*. Γενεὰ *generatio quidem verti fere ſolet ſed ſignificantius* (*ut hic* Eraſmus) *ætas, ævum, vel ſeculum, quod eſt ſpatium centum annorum, verteretur. Etſi nonnunquam generatio pro gente accipiatur, includitur tamen ferè ratio temporis, ut intelligam gentem unà tempore vel ætate exiſtentem.* Bucerus in Matt. 24. 34. Some alive ſhall ſee all fulfilled that I have ſpoken concerning the deſtruction of *Ieruſalem*, and the troubles accompanying it. *Large Annotat on Matth.* 24. 34.

b Malui cum Eraſmo & vetere Interprete retinere generationes, ut vocabulum ſatis tritum, quàm cum Beza ſubſtituere progenies, propter ambiguitatem, quam nec ipſe diſſitetur *Schmidius in loc.* Significat ἡ Γενεὰ, 1. *Genus, Proſapiam, Originem familiæ*, vel *ipſam etiam familiam*. 2. *Gentem, Nationem*. Sic Matt. 12. 30, 41, 42, 45. Mar. 8. 32. bis 13. 9, 19. Luc. 9. 41. & 11. 29, 30, 31, 32, 50, 51. & 17. 25. Heb. 3. 10. 3. *Indolem* Luc. 16. 8. Act. 2. 40. Phil. 2. 15. 4. *Genituram, generationem, activitatem*. 5. *Gradus generationis*, ut Matth. 7. 41. 6. *Ætas, ſæculum*, Mat. 23. 26. & 24. 34. Mar. 13. 30. Luc. 21. 32. Metonymicè, *Homines in aliquo ſæculo viventes*, ut hoc loco hæc ſignificatio commodè retineri poteſt *Schmidius* in Matth. 11. 16.

Γραμματεὺς, a *Scribe*, Acts 19. 25. the *Town-Clerk*, the *Scribe* of the City. It is the name of an d Officer in the *ſacri agones*, the *Regiſter* or *Actuary*, who regiſtred their *Victors* name in a *Book* or *Table*, and the *Office* where theſe *Records* were put, was γραμματεῖον, ſaith *Petrus Faber Agoniſt. lib.* 3. *cap.* 23. *Tranſlatio* Town-Clerk *proculdubio facta ab hieratico genere cui primò proprium erat & in quo numeroſiores ſemper fuere ſcribæ quam in alio aliquo, qui ſcientiâ qualicunque ejuſve obtentu claruere.* Seld. Diſſertat. ad Fletam cap. 9.

c Γενεαλογίαν.

d Apud Graios nemo ad id Officium admittebatur niſi honeſto loco & fidie & induſtriâ cognitus. *Graevius*.

Γυμνάζω, *Exerceo*, Heb. 5. 14. and 12. 11. *Exerciſed*, γεγυμνασμένα. It is derived from γυμὸς *Naked*. Among the Grecians, they who did ſtrive to excell in bodily exerciſes, and games, did uſe to ſtrip themſelves naked, that they might be the more free, ready and nimble, to doe what they undertook. In common uſe it is taken for a diligent exerciſing ones ſelf to this or that. Hereby they attained an ability. From the common uſe of this word, a Name e is taken and given to a place of any exerciſe, even a Schoole of Learning; it notes as ſome obſerve. 1. *Activitie*. 2. *Frequencie of action*. 3. *Conſtancie*.

e Gymnaſium Vide Tactica Sacra D. *Arrowſm.* pag. 3. *cap.* 3.

Γυμνότης, *Nuditas*, 2 Cor. 11. 27. Apoc. 3. 18. This word is added.

Δ.

i Δέησις, *Deprecatio*. Hebr. 5. 7. *Prayers* δεήσεις. This Greek Noun is derived from δέομαι, *Egeo*, *oro* to *need*, to *crave*, for we uſe to crave the things which we need. This Noun is oft indefinitely uſed for any kind of Prayer, Phil. 1. 4. Sometimes it is diſtinguiſhed from προσευχὴ, *Petition for good things*, and then it is put for *deſtruction*, or *prayer for removing evil*, as Act. 1. 14. Epheſ. 6. 18. 1 Tim. 2. 1. Our Engliſh when it is diſtinguiſhed, tranſlates it *Supplication*. *deprecation*.

Δέσμιος, *Vinctus*, Heb. 13. 3. *in bonds*. This is the interpretation of one Greek word, which ſetteth out ſuch as are faſt bound by *Cords*, *chains*, *Manacles*, *Fetters*, or any other like means.

3 Διαλέγομαι.

4 Διαβαίνω, *Tranſeo*, Heb. 11. 29. The Greek word ſignifies here, to go into *part* of the *Channell*, Exod. 24. 29. and paſſe on there a good way in the *midſt*, ver. 29. and then to come out again on the ſame ſide, for ſo the *Iſraelites* did, Dr. *Hammond*.

Δεῖ, *Oportet*, Heb. 2. 1. *we ought*. The Greek Verb is impersonall, and may be thus tranſlated, *it behoveth*, and ſo it is tranſlated Luke 24. 46. In regard of the neceſſity which it intendeth, is oft tranſlated *muſt*, Matth. 26. 54. 1 Tim. 3. 2. Here it is well tranſlated *we ought*, that is, it is our duty.

Διαλέγομαι, *Loquor*, Heb. 12. 5. *Speaketh*. It is a compound word, and ſignifieth more then a ſpeaking, *viz.* a *reaſoning* or *diſputing*, or *convincing* a man of the equity of what he ſpeaketh, Mark 9. 34. Acts 17. 17. & 19. 8. 9. a The title of the art of Reaſoning or Logick, is ſet down under a word derived from the ſame root.

a Διαλεκτικὴ

Διαμαρτύρομαι, *Teſtor*, Heb. 2. 6. *Teſtified*. The ſimple Verb μαρτυρῶ, ſignifieth to *teſtifie*, Joh. 3. 11. or to *bear witneſſe*, Joh. 1. 7. This word is a compound, and addeth emphaſis, it implieth more then a bare affirming or witneſſing a thing. It alſo ſignifieth a *confirming* and adding *further witneſſe* to a truth. It is therefore added to Preaching. Acts 10. 42. and 2. 40. It is uſed fourteen times in the New Teſtament. In every of thoſe places it carries a ſpeciall emphaſis; Luke 16. 28. that is, by an *unqueſtionable*

evidence

evidence to convince them. Here it implieth a *confirmation* of the point in queſtion: namely, that the World to come was put in ſubjection to *Ieſus*.

Διαπρίομαι, *Frendeo*, Act 5. 33. *Cut*, not as thoſe *Iewes*, Act. 2. 37. but with *anger* and *fretting*. b Πρίω is properly to *Cut with a Saw*: here it ſignifieth a *bitter perturbation of anger*, taken from them that *ſaw*, and *grind* their *Teeth* for *anger*. The *Syriack*, t. ey were *cut aſunder* with *anger*. *Diſcindebantur*, *Diſſecabantur*. Schmidius, id eſt, *æſtuabant ira*, *ſtridebant dentibus*. Boiſius in loc. Act. 7. 54. *ſic frendebant, ac ſi viſcera eorum ſerra diſſecarentur*, Not. Doun. in Hom. 11. Chryſoſt. in Epiſt. ad Epheſ. *diſſecabantur*, *vel ſauciabantur cordibus ſuis. Nam, an. frendere cordibus, ſatis ex uſu Latinè loquentium dicatur, nequeo in præſentia ſtatuere*, Boiſius.

b Vide *Bezam*, Significatur animi irati acerba perturbatio, tranſlatione ductâ ab iis qui ſerra cum ſtridore ſcinduntur, *Camerarius in loc.* Διαπρίειν eſt ſerra diſſecare cum ſtridore. Significatur animi acerba perturbatio, cum dentium frendore & ſtrepitu. *Schmidius.*

Διαφέρειν, *Excellentius*, Heb. 1. 4. This comparative Epithete, tranſlated *more excellent*, is derived from a compound Verb, that ſignifieth to *differ in excellency*, or to *excell*, 1 Cor. 15. 44. It is tranſlated *to be better*, Matth. 6. 26. or, *to be of more value*, Matth. 10. 31. It is not to be taken of an exceeding in the ſame nature and kind, as one man is more excellent then another, but in different natures and kinds; (the notation of the word imports as much) for Chriſt as the Son of God, is of a divine nature, even the Creatour of all, and preferred before all created Spirits.

c Διαφέρειν.

d The poſitive διάφορος ſignifieth divers or different. Rom. 12. 6.

Διαφυλάσσω, *Cuſtodio*, Luke 4. 10. This word was alſo formerly omitted.

Διδακτικὸς, *Aptus ad docendum*, 1 Tim. 3. 2. *Beza* renders it e *aptus ad docendum*; Dr. *Price* prefers the Vulgar verſion *Doctor*, becauſe the Apoſtle requires he ſhould teach continually. Διδακτικὸς, Not onely endued with a ſufficient knowledge to teach, but ſuch as is ready and willing upon all occaſions to inſtruct the people of God, Dr. *Featley*.

e *Schmidius* diſlikes the verſion of *Doctor*, as fitter for διδάσκαλος, which *officii eſt*. Διδακτικὸς *aptitudinis*.

Διδάσκαλος, *Doctor*, Heb. 5. 12. *Teachers*. The Greek word here is derived from διδάσκω, *to teach*. It ſetteth forth ſuch a one as hath been ſo taught, and thereupon is ſo learned, as he is able and fit to teach others. Sometimes it is put for him that hath an Office of Teaching, Epheſ. 4. 11. 1 Cor. 12. 28. Sometimes for him that hath ability to Teach, Rom. 2. 20. So it is here taken: ſo as it will not follow, that all who are able to inſtruct others, ſhould thereupon take upon them the Miniſteriall Function, without being called and ſet apart thereunto, Dr. *Gouge*.

Διέρχομαι, *Tranſeo pertranſeo, pervado*, Heb. 4. 14. *Paſſed*. The Greek word is a compound. The ſimple Verb ἔρχομαι, ſignifieth to *come*; the Preposition διὰ, ſignifieth *thorow*. This compound ſignifieth to paſſe thorow, notwithſtanding any difficulties that may ſeem to hinder, ſee Act. 12. 10. Rom. 5. 12. *paſſed through*, *to*, or *on*, Dr. *Hammond*.

Διηνεκὲς, Heb. 7. 3. f *Continually*. The word here uſed is a compound. The ſimple ἧνεκες ſignifieth a *long continuance*. The Preposition διὰ wherewith this is compounded, ſignifieth *through*. Taus the word compounded with it, ſignifieth a continuance g, *through perpetuitie*: ſo as there is no intermiſſion, no determination of the thing. This is applied to Chriſt the *Truth*, whereof *Melchiſedec* was a type, ſetteth out three points. 1. That Chriſt was a *true Prieſt*. ſee *ch.* 2. *v.* 17 2. That Chriſt's *Prieſthood* continued for ever. See *ch.* 5. *v.* 6. 3. That Chriſt continually executeth his *Prieſthood* without intermiſſion.

f Εἰς τὸ διηνεκὲς in perpetuum.

Δικαίωμα, *Conſtitutio*. This word is ſometimes tranſlated *Righteouſneſſe*, Rom. 2. 26. & 8. 4. Rev. 19. 8. ſometimes *Iudgement*, Rom. 1. 32. Rev. 15. 4. ſometimes *Iuſtification*, Rom. 5. 16. & ſometimes *Ordinances*, Heb. 9. 1, 10. Luke 1. 6. God's Ordinances were alwayes righteous in their ſeaſon. It is any thing that God hath thought meet to appoint or command his people, from δίκαιον, *meet*, or *right*. It denotes thoſe Lawes which God had given to the *Iewes*, beſides the *Morall Law*, or *Law of Nature* to all the peculiar *Ordinances* of *Circumciſion*. So Heb. 9. 1. Dr. *Hammond* on Rom. 8. 4.

h Δικαιόω, *Iuſtifico*.

Δίστομος, *Anceps*, Heb. 4. 12. *Two-edged*, or *Two-mouth'd*. In Hebrew, *mouth* is attributed to a *Sword*, which we in *Engliſh* call the *Edge*; becauſe as a mouth (eſpecially of a ravenous creature) devoureth that which entreth into it, ſo a ſword deſtroyeth ſuch as are ſtruck therewith. The other two Learned Languages, i Greek & k Latine, imitate the Hebrew herein. There are ſome Swords which have two edges, or edges on both ſides, and theſe are called *two-mouth'd* or *two-Edged Swords*, they devour or cut on both ſides, Pſal. 149. 6. Rev. 1. 16.

Διχοτομέω, *Divido*, *Diſſeco*, Matth. 24. 51. l *Cut them aſunder*, or *cut them into twain*, in two pieces, like a ſacrifice. The living ſacrifice was cut *per ſpinam dorſi*; the Apoſtle (ſay ſome) alludes to this, Heb. 4. 13. and Chriſt here. Some think he alludes to *cutting the beaſt in twain*, Jerem. 34. 18, 19. Mr. *Gataker* thinks he hath reſpect to Sawing aſunder. It is uſed alſo Luke 12. 46.

Δυλαγωγέω, 1 Cor. 9. 27. *bring under*, it belongs to *Wreſtlers*, who ſtrive to *throw* the fellow *Combatant*, to get him under them, that ſo he may not be able to reſiſt or ſtrike.

Δῶλον, *Serviens*, Rom. 19. twice. This word was not before mentioned.

Δυσφημία, *Convitium*, 2 Cor. 6. 8. This word was alſo before omitted.

Δωρεὰν, *Immeritò*. It properly ſignifies *gratis*, *without any hire*, freely without intuition of wages, and ſo is taken Matth. 10. 8. Rom. 3. 24. 2 Cor. 11. 7. Apoc. 21. 6. John 17. 25. and Gal. 2. 21. it is taken for *without a cauſe*, whether *impellent* as

g Continua ſerie in perpetuum tendens. *Dr. Gouge in loc.*

h Vox δικαιόω qua in negatio juſtificationis utitur Apoſtolus, non ut Pontificii volunt ſignificat habitualiter juſtum efficere, vel juſtitiam infundendo juſtum facere; ſed accuſatum in judicio abſolvere, eumque juſtum pronuntiare. Eſſe hanc vocis ſignificationē noſtra tes probantes; non tantū ex perpetuo S. Scripturæ uſu, quem Pontificii pro illa ſuâ, quam hujus vocis eſſe volunt, ſignificatione ne unâ quidem voce proferre valent, ſed ex ipsâ etiam profanâ literaturâ *Dilher. Diſputat. Acad. Tomo Primo pag.* 285. 286.

i Στόμα μαχαίρας Luke 21. 24.

k Os gladii.

l Dignum hypocritis ſupplicium, ut qui duplici ſunt corde in duo diſſecentur, cujus ſupplicii inſigne exemplū habemus in *Metio Suffetio* apud *Livium*. Ego itaque à vetere interprete in hujus loci verſione diſcedendum non puto, quem ſi minus eleganter, certè tuto & fideliter videtur reddidiſſe *Boiſius in Matth.* 24. 51. Διχοτομεῖν in duas partes diſſecare eſt. Quod ſupplicium veterum fuiſſe, *Tertullianus* & alii ſcribunt; & etiamnum hodie apud Barbaras quaſdam gentes in uſu eſſe à *Camerario* hîc notatur. Exemplum dari videtur, 1 Reg. 15. 33. *Schmidius in locum.*

here m *they hated me without any motive* or *impulsive* to *hated* on my part offered to them, or *finall*, as in the Galath. Dr. *Hammond* on John 15.

m So *David*'s enemies hated him *Chinnam*, Psal. 35. 19. The reason of the various exceptions of this Greek word beyond its native extent, is to be fetch't from the like use of that Hebrew word, which signifies both *freely* and *without a cause*; and proportionably the Greek, though naturally it doe not extend to these, is according to the custome of these Writers used in the same largeness, as the Hebrew is.

E.

Ἐγείρω, *Excito.* This word signifies diuers things in Scripture. 1. To cause him to be born which is not, and also to call and put him into an office, Luke 3. 8. Rom. 9. 17. 2. To raise the sick from a disease, Jam. 5. 15. 3. To raise from sleep, Mat. 8. 25. 4. To raise from death to life, 2 Cor. 14. Act. 13. 23. it is used in the first signification, and notes the incarnation of Christ, and his calling to his mediatory office.

Ἐγκύπτω, *Propius*, Rom. 13. 11. This word was left out before.

a Ἐγκαταλείπω, *Desero*, Heb. 13. 5. *Forsake.* It is a double compound The simple Verb λείπω signifies *to be wanting*, Tit. 1. 5. and 3. 13. The compound καταλείπω, *to leave*, or *go away*, Matth. 4. 13. and 19. 5. This double compound signifies, *to leave one in time of danger.* It is nine times used in the New Testament, and alwayes in this sense. It is used Matth. 27. 46. 2 Tim. 4. 16. This being here negatively applied to God, sheweth that we need not fear any want, danger, or distress, as if God should leave or forsake us therein.

a Οὐδὲ ἐ μή σε ἐγκαταλίπω Triplex negatio, quæ apud Græcos fortissimè negat *Schmidius.*

Ἑις, *Unus*, 1 Tim. 2. 5. The word imports but one alone, Ephes. 4. 4, 5. as there is but one God.

Εἰσδέχομαι, *Suscipio, Excipio*, 2 Cor. 6. 11.

Ἐκεῖσε, *Subinde*, 2 Pet. 1. 15. These words were before omitted.

Ἐκβάλλω, *Ejicio, Expello.* In ordinary Greek Authours, and many times in the New Testament, it signifieth *to cast out by violence*; yet it doth severall times also in the New Testament, in a solid sense, signifie onely *to send*, or *bring out*, Matth. 9. 25, 28. and 12. 20. Mark 1. 2. Luke 7. 10. Joh. 10. 4. James 2. 25.

Ἐκδικέω, *Indico, Vlciscor*, Luke 18. 3, 5. Rom. 12. 19. 2 Cor. 10. 6. Apoc. 6. 10. and 19. 2. This word was also left out.

Ἐκζητέω, *Requiro*, Heb. 11. 6. *Diligently seek.* The simple Verb ζητέω, signifieth *to seek*, Matth. 7. 7. The Preposition ἐκ with which it is compounded, signifieth *out.* The Compound signifieth *to seek out*, to seek till one find, to seek earnestly and diligently, Acts 15. 17. 1 Pet. 1. 10. To expresse the emphasis of the word, our *English* Translatours insert this adverb *diligently.*

Ἐκλύομαι, *Deficio*, Heb. 12. 3. *Faint.* It signifieth *to be loosed*; it is used of things fast knit, whereby they remain strong, as a mans Joynts and Limbs, but if they be loosed, they loose their strength, and become feeble and weak. It is used of the fainting of the spirit, or soul of man, for want of food, Matth 9. 36. and 15. 32. It is taken in a spirituall sense here, and Galat. 6. 9.

b Ἔκστασις, Acts 10. 10. *He fell into a Trance*, Greek, *A Trance fell upon him*, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις. The word ἔκστασις is the Greek of תַּרְדֵּמָה *Tardemah*, which signifies either, 1. *Deep sleep*, and a Trance of the nature of that, or, 2. *Amazement, Astonishment*, and accordingly is by the *Septuagint* rendred sometimes ὕπνος, as Psal. 68. 29. and ὕπνος φόβου, 1 Sam. 26. 12. and sometime ἔκστασις, as Gen. 2. 21. where it is (though we render it a *deep sleep*) of the same kind with that here, a *Trance* of *Extasie.* Proportionably to these acceptions of the Hebrew, the word ἔκστασις in the New Testament, signifies sometimes *amazement* and *astonishment* from *fear* or *wonder*, Mark 5. 42. and 16. 8. Luke 5. 26. Acts. 3. 10. and sometime a *Trance* or *Extasie*, when the *outward senses* being bound up as it were with *sleep*, *Gods will* is *inwardly revealed* to the *understanding*, by way of *intellectuall vision.* Thus is it in all the other places of the New Testament. chap. 11. 5. and chap. 22. 17. and so here, speaking of the same matter, Dr. *Hammond.*

b Incidit in eum mentis excessus *Vulg. Beza, Schmidius.* Un excez d'entendement vint sur luy. *Fr. B.* *Cecidit super eum exstasis*: id est, in ecstasin incidit. Nam propriè loquendo, non πάθος in nos, sed nos in πάθος incidimus. Porro vocem *Exstasis* ideo retineo, quia satis nota est ejus significatio, etiam plebeis hominibus, & nullam nisi vernaculam linguam callentibus. Non nego ἔκστασιν mentis excessum denotare: sed cum satis per se Græca vox clara sit, nego opus esse ut aliunde illato lumine illustretur, saltem in contextu. *Beza in loc.*

Ἐκπορεύω, *Effero*, Heb. 6 8. It is a Compound word, and according to the composition, it signifieth to *carry out*, as men carry out a dead Corps, Acts 5. 6, 9, 10. it implieth a thrusting out of that which it is not willing to retain.

Ἐκφεύγω, *Fugio*, Heb. 2. 3. *Escape* c: It useth to have reference to some evill of punishment, or to some danger or dammage, and implieth a *flying from it*, or an *avoiding of it.* It is 7. times used in the New Testament; twice for escaping out of the danger wherein men were. And it is translated according to the notation of the word *fled*; as when the Jaylor thought that his Prisoners had been *fled*, Acts 16. 27. And where the Exorcists *fled* out of the house, where a Demoniack set upon them, Acts 19. 16. Once it sets out a preventing of danger intended by man, as 2 Cor. 11. 33. Once also it sets out a preventing of divine judgment, Luke 21. 36. Three times it is negatively used, to shew that in such & such cases judgement cannot be avoided, but shall assuredly be inflicted, as Rom. 2. 3. 1 Thess. 5. 3. and in this place, Dr. *Gouge.*

c *How shall we escape*, this interrogation is a vehement negation, there is no way to escape the punishment, see *Isa.* 20. 6.

Ἐλαχιστότερος, d *Minimo, minor* Ephes. 3. 8. *lesse then the least.* *Paul* made this word; it is no where else to be found. It is a double diminutive, and is lesser then the least, if lesser might be.

d Vox ex summa Apostolicæ mentis humilitate efficta, at non ex usu linguæ Græcæ, aut quovis idoneo Scriptore derivata. Dr. *Hamm. Dissertat. secundâ De Episc. cap.* 3. Comparativus est à superlativo Ἐλαχιστος non sine insigni ἰμεράσει *Schmidius.*

Ἐλέγχω, *Redarguo, Reprove.* It hath especially two significations in Scripture, as I have shewed in my *Critica.*

Ἔλεγχος, *Redargutio.* This Noun is derived from the former Verb, and is taken in that double way that the Verb is, 1. For *Reproof*,

Reproof, 2. Tim. 3. 16. 2. For *Evidence* or *Convincing demonstration*, Heb. 11. 1.

'Ελίσσω, *Circumvolvo*, Heb. 1. 12. *Dost thou fold them* e *up*. The Greek word here used, is not elsewhere in the New Testament. 1. Some take it for such a folding up of a large Vesture, as bringeth it into a very small compasse, and maketh it appear very little in comparison of that which it seemed to be before. So the Heavens which are now spread over the whole world, shall be brought to little or nothing, Isa. 34. 4. 2. Others take the word for turning a thing, as when a Garment is some while worn on the one side, the other side is turned. To this they apply those words, 2 Pet. 3. 13. Thus the phrase of *rolling up* or turning the Heavens, doth not intend an utter abolition, but a clear renovation of them, Dr. *Gouge*. That the whole *text* is cited out of Psal. 102. 25, 26, 27. is evident. In that place of the *Psalmist*, the *Septuagint*, or *Greek Translation*, in the ordinary Copies, read ἀλλάξεις, *thou shalt fold*, and from that it is still continued here, at least our Copies read it so. But there is little doubt, but that the reading of the *Greek* there, was rather ἀλλάξεις, *thou shalt change*, for so f *and they shall be changed*, that follows doth manifest, and so also the Hebrew clearly signifies, Dr. *Hammond*, f see more there.

'Ελληνικὸς, *Græcus* *, Luke 22. 38. Apoc. 9. 11.

'Ελληνὶς, *Græca*, g Mark. 7. 26. Act. 17. 12. Both these words were before omitted.

h 'Ελληνιστὴς, *Græcus*, Act. 6. 1. *Grecians*. The Jews in the dispersion were called *Hellenists*, because they spoke the Greek Tongue, and used the Translation of the Lxx (which was made in *Egypt*) in their Synagogues, *M. Mede* on Act. 2 5. The word 'Ελληνισταὶ, is by the *Syr.* rendred *Iewes* that understood Greek: to *Hellenize* is to speak Greek. Those here that used the *Septuagint Translation of the Bible*, are called *Hellenists*, which used the *Ierusalem Paraphrase*, which is now extant. Thus are 'Ελληνισταὶ Act. 11. 20. differenced from the *Iewes* in generall, ver. 19. not that those *Hellenists* were not *Iewes*; but that these *Iewes* understood *Greek*, and used the *Greek Bible*, and therefore are called *Hellenists*, Dr. *Hammond in loc. Paul* was a *Hellenist*, and accordingly in his Writings, makes use constantly of the *Greek* Translation of the Old Testament; and in that respect (among others) much disliked by the other sort. This is said to be the *reason*, why he concealed his *name* in the *Epistle* written to the *Hebrews*. Hereupon to avert this great *displeasure* conceived by them, he here speaks to them in the *Hebrew language*, and they were in some degree *pacified* thereby, so far as to give him audience. D. *Hamm. in his Review of his Annot. on Act.* 22. 2.

'Εμβατὸν, *Conjicio*, *injicio*, Luke 16. 5. this word is added.

'Εμβατεύω, *Invado*, Col. 2. 18. *Intruding*. It signifies to *seek*, or *search*, or *prie* into that which is a *secret*, and *hardly* to be *discovered*, and so belonging here to the *Doctrine* concerning i *Angels*, it is fitly applied, because no man hath ever *seen* them, nor can speak upon knowledge concerning those points, when *Angels* are *present*, what they can *doe*, what they have *done*, what *use* hath been continually made of them by God, what hath been *wrought* by their *ministry*, Dr. *Hammond*, see more there.

Ἐμφανίζουσι, *Conspicuum præbeo*, *palam ostendo*, Heb. 11. 14. It signifies, so conspicuously and clearly to set out a thing, as others may plainly discern it, so as no doubt can be made of it. Our *English* therefore to manifest the emphasis of the word, have added this word *plainly*, *declare plainly*. This word is used of those that came out of the Graves after Christs Resurrection, Mat. 27. 53. It is there translated, *appeared*, & Heb. 9. 24. *appear*. It is sometimes taken in the worst part: as to appear against one, as adversaries in Law do, & to inform against him, Act. 24 k 1. and 25. 2. Sometimes it is taken in the better part, to appear for one as a favourite before a Prince, or as an Advocate or an Attourney before a Judge: in this latter sense it may fitly be applied to Christ, Hebr, 9. who is Gods favourite, and our Advocate to plead our cause.

'Ενδυναμόω, *Corroboro*, It signifieth *to make able*, or *to make strong*. It is used both actively and passively. It is applied to God, 1 Tim. 1. 12. 2 Tim. 4. 17. In the passive it is attributed to *Abraham*, Rom. 4. 12. to *Paul*, Act. 9. 22. to *Timothy* 2. 2. 1. to all Christians, Ephes. 6. 10. Philip. 4. 13. *through Christ which strengtheneth me*] ἐν τῷ ἐνδυναμοῦντί με Χριστῷ, in, or through Christ impowring me, not *who hath strengthned*, or *enabled me*; there must be a continuall influence from Christ, as from the Head. The Spirit must *suppeditare vires in interiore hominis*, Zanchy.

'Εντρέπομαι, *Revereor*, Heb. 12. 9. *We gave them reverence*. It is a Compound; the simple Verb τρέπω signifieth to *turn*, the Compound being of the middle voyce, signifieth to *reverence* one, which is manifested by turning to him. It is negatively used, Luke 18. 2. It here intendeth that filiall respect which Children bear to their Parents.

'Εντυλίσσω, l *Involvo*, Matth. 27. 59.

Ἐνώπιον, *Coram*, Heb. 4. 13. *in sight*. This phrase is in Greek an Adverb, and properly signifieth *before*, and so it is turned, Luk. 1. 6. It is also turned, *In the presence*, Luke 1. 19. It is derived from ὤψ, that signifieth *vultus*, *sight*. It is applied to Men & Angels, Luk. 12. 9. To God it is applied by

e Some say it may be rendred *dost thou shake them*. Or if we read it (*fold*) the words allude to a Tent, which when it is to be removed, is folded up. Dr *Featley out of Beza*.

f *Vide Bezam in loc.*

* *Fœmina Gentilis*, extra populum Dei. Nam tales homines omnes, 'Ελλῆνες & 'Ελληνίδες habebantur Iudæis ut patet ex Gal. 2 28. *Schmidius*.

g Viri doctissimi per *Hellenistas* intelligunt Judæos, qui inter gentes dispersi, Græca lingua utebantur, sed quæ multis Hebraismis mixta esset. *Beza* istâ expositione improbatâ, aliter explicat; sed *Ludovi us de Dieu* ait propterea merito a *Drusio* esse rejectum. *Cartwr. Mel isic. Hebraic. lib 2. cap. 7. Hellenistæ*. Necessitas quodam modo cogit ut sic loquamur: cùm aptior appellatio non occurrat. Si Helleniſtas *Græcos* dixeris, nomine uteris noto, sed quod diversum quoddam ab Helleniſtis significet, ac proinde hic non adhibendo: Si *Græcienses* aut *Græcanicos* aut *Græcissatores* (tot enim hujus vocabuli interpretationes reperio) æquè loqueris obscurè ac si diceres *Helleniſtas*. Quare Helleniſtarum appellationem cùm hic, tum alibi retinendam censeo: sed ita, ut Lector, si opus ita sit, tali aliqua annotatiuncula adjuvetur: Ubi nomen Helleniſtarum audis, scito te nomen audire ejusmodi Iudæorum, qui alibi quam in Iudæâ nati, Bibliis Græcis uterentur: cùm Hebræi, id est, propriè dicti Iudæi, (quibus hic opponuntur Helleniſtæ) Biblia Hebraicè non Græcè legerent. *Bonfius in cap.* 6 *Actor. ver.* 1. *Vide plura ibid. & in cap.* 11. *ver.* 20.

h Vide *Boisium in loc.*

i Voce Platonica utitur contra eos qui Platonicis circa Angelos opinionibus indulgebant, quos hic tangit. *Mori* notæ ad quædam loca novi Fœderis. est ἐμβατεύειν *Pedem in aliquid ponere*. Quid si redderemus? Superbè incedens in iis, quæ nunquam vidit. Ita optimè congruetent sequenti, & sic etiam interdum significat 'Εμβατεύειν. *Schmidius in loc.*

k Vide *Boisium in loc.*

l 'Εντυλίσσειν tam de defunctis qui fasciis & linteaminibus, quam de dormientibus, qui strangulis jacent involuti, usurpatur. *Gatak. Adverss. Miscell. cap.* 36.

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way of reſemblance, after the manner of men.

Ἐξάγω, Heb. 8. 9. to *lead out*; the ſimple Verb Ἄγω, is *duco*. This Compound is applied to a Shepheard, leading his Sheep out of the field to their paſture, John 10. 3. and to the Angel's bringing the Apoſtles out of Priſon, Acts 5. 79. and 12. 7. It is four times uſed of bringing *Iſrael* out of *Egypt*, namely here, and Acts 7. 36, 40. and 13. 17. It is oppoſed to forcing, or thruſting any out of a place, Act. 16. 37, 39. And thus it may imply *gentleneſſe*, & *tenderneſſe*. The in Preposition with which the Verb is Compounded, ſignifieth *out of*, or *from*. Thus the Compound implieth a full deliverance, or a through bringing out of ſuch and ſuch a place, or danger, or miſery.

m Ἐκ vel ἐξ.

n Ἐξίστωμι, *Obſtupeſco*, Mark 3. 21. *He is beſide himſelf*. The word ἐξέστη here uſed, doth in all places of the N. Teſtament but this, and 2 Cor. 5. 13. ſignifie being *amazed*, or *aſtoniſhed*, ſome ſudden *perturbation* of mind, which deprives the man of the *exerciſe* of his *faculties*. In that place to the *Corinthians*, it is ſet oppoſite to *ſobriety* or *temperance*, the ſpeaking *magnificently* of himſelf, commending his *Office* or *performances*, *exceeding* a little in ſuch *kind* of ſpeeches of himſelf. In the *Old Teſtament* 'tis variouſly uſed for *exceſſes*, or *vehemencies*, or *commotions of mind*, Pſal. 31. 23. Agreeably here, I ſuppoſe it will be moſt fitly taken for a *commotion*, *exceſſe*, *vehemencie*, *tranſportation of mind*, *acting* or *ſpeaking* in zeale, above that which is (ordinarily) called *temper* and *ſobrietie*, or in ſuch manner as they, which are moved by ſome *extraordinary ſpirit*, are wont to doe, as *Trophets*. Dr. *Hammond in loc.* The *Arabick* Tranſlation of all others, hath been thought by many Learned men, to have lighted upon the right ſenſe; for which alſo it hath found great commendations among Tranſlations. It interprets the word ἐξέστη ἐσμὲν, or ἐκστῆναι rather, not of *madneſſe*, but of *fainting*, which as it is moſt proper to the ſtory, ſo not improper to the word. For firſt it appears by the ninth *verſe*, that Chriſt himſelf as man, feared he ſhould ſuffer by exceſſive thronging; and by *verſe* 20. that they had not time to eat, & what more likely in a hot Countrey to cauſe fainting, then a great Crowde and an empty Stomack. Dr. *Caſaubon of Enthuſ. ch.* 3. Dr. *Hammond* in the place before quoted ſaith, as for that interpretation which renders it of *fainting* through hunger, though it be favoured by Learned men, (quoting *Iſaac Caſaub. ad Baron. pag.* 247. in the margent) yet it ſeems not to have any ground in the nature of the word, nor in any *circumſtances* of the *Context*, ſave onely the *caſuall* mention of their *having no time to eat bread*, ver. 20. but is made improbable by many other circumſtances. *De Dieu* in his *Commentary* on this place, quoting that ſaying at large out of *Caſaub. Exercitat. ad annal. Bar.* ſaith, *Pia quidem hæc ſententia eſt, quæ cognatis Chriſti Charitatis officia tribuit, quum alioqui impie & inique egiſſent, ſi Chriſtum pro inſano habentes capere ſtuduiſſent. Sed neſcio, an tam æquos in Chriſti cognatos nos eſſe oporteat qui alibi dicuntur in ipſum non credidiſſe: Arabs certè ipſis non patrocinatur. Eadem mens Arabis quæ Syri & quam Græcum ἐξέστη præſe ferre, nempe dixiſſe eos, Chriſtum mentis inopem factum eſſe quod optimè caveret cum ſequenti verſu.*

n Ἔξεστι ἐστὶν, *Obſtupeſco*

See *D. More's Explanation of the Grand Myſtery of Godlineſs. l. 8. c. 13.*

o Ἐξομολογέομαι, *Confiteor, Spondeo*, Luke 22. 6. As among *Grammarians*, ſo in the reſt of the places in the *New Teſtament*, this word clearly denotes one of theſe two things, either *confeſſion of ſin*, or *giving of thanks*. In the ſenſe of *confeſſing of faults*, 'tis to be found in Matth. 3. 6. Mark 1. 5. Acts 19. 18. James 5. 16. In that of *praiſing*, or *giving of thanks*, Matt. 11. 25. Luk. 10. 21. Rom. 14. 11. & 15. 9. Phil. 2. 11. Rev. 11. 5. In this one place it is taken for *promiſing*, *D. Ham.* Mat. 11. 25. Ἐξομολογέομαί σοι, *Vetus*, Confiteor tibi, *alii*, Gloriam tibi tribuo, & Celebro te, *Sed ego* Confiteor, *retineo, dans illi laudandi & celebrandi, gratiaſque agendi ſignificationem. Nam quo jure*, ἐξομολογοῦμαι *pro*, εὐχαριστῶ *accipitur*; *eodem* & Confiteor *pro* gratias ago, *accipi poſſe nemo quam eſt dubium, & quis neſcit confeſſionem apud Theologos eſſe duplicem* laudis & fraudis? *Beſius in loc.*

o Ὁμολογέω eſt integrè & compendioſè aliquid dicere. Inde compoſitum Ἐξομολογέω, ἐξομολογῶ quinque præcipuè ſignificatis in Novo Teſtamento uſurpatum invenitur.
1. *Confiteri*, ut Matth. 3. 6. Marc. 1. 5. Act. 19. 18. Jac. 5. 16.
2. *Veritatem alicujus rei profiteri, & de ea quaſi atteſtari*, ut Phil. 2. 11.
3. *Ad ſe pertinere profiteri*, Apoc. 3. 5.
4. *Gratias agere, & ammodo accipiuntur referre*, Matt. 11. 25. & Luc. 10. 21. Rom. 15. 9.
5. *Ex pacto ſpondere* vel *promittere*, Luc. 22. 6. *Schmidius in Matth* 3. 5.

p Ἐξουσία, *Ius*. It is derived from a Verb which is Perſonall, that ſignifieth, *it is lawfull*: it properly ſignifieth that right which Governours have to exerciſe their Authority; ſo is our *Engliſh* word *Power* oft uſed, as Joh. 10. 18. Act. 5. 4. The Angels being called Ἐξουσίαι Heb. 1. 7. q it ſheweth they have a good right to that Government which they take upon them. This Noun is variouſly uſed, for it ſignifieth, 1. Authority to command, Mark 1. 27. 2. Authority that carries Grace and Majeſty with it, Matth. 27. 28, 29. 3. Authority that compriſeth Government under it, Matth. 8. 9. Rom. 13. 1. 4. Power or ability to doe wh t one undertakes, John 17. 2. 5. Power, or ability to doe as one will. 6. Power, as it intendeth a priviledge or prerogative, John 1. 12. *ut licerret filios Dei fieri* Bucer. 7. Juriſdiction, Luke 23. 7. 8. A right or property to a thing, ſo it is fitly tranſlated, Heb. 13. 10.

p Ἐξουσία licere, indeἐξουσία Licentia, Jus, Poteſtas.

q *Dr. Gouge on Heb.* 1. 7. *and* 13. 10.

r It ſignifies not *free will*, as the *Rhemiſts* here fondly tranſlate it. This dignity, right, or priviledge. 1 Joh. 1. 1. *Dr. Featley on Joh.* 1. 12. Ἐξουσίαν dicit non *ἀυθεντίαν*. Ne putemus, in noſtris viribus eſſe hanc *ἀυθεντίαν* aut Sanctos liberos naſci ex ſanctis Parentibus, quum omnes natura ſimus filii iræ. *Schmidius in loc.* Ἐξουσίαν, Vetus, *poteſtatem*: Eraſmus, *ut liceret*. Beza, *hanc dignitatem*, & poſteà, *hoc jus*, quod etiam ſecutus eſt *Piſcator*. Vox *poteſtas*, non diſplicet, ut nec diſplicuiſſe video recentiſſimis Bibliorum apud nos interpretibus, qui non neſcii quam inde ceperint nonnulli occaſionem errores ſuos ſtabiliendi, non ſunt veriti, tamen illam retinere. Non enim vocibus ſed vocum recto ſanoque intellectu fides noſtra nititur. Alioqui, ſi propter quoſdam non rectè ſentientes, aut quæ benè dicta ſunt malè pervertentes, ad novas verſiones confugeremus, quis modus eſſet? quis finis? Nihilò magis favet arbitrii libertati poteſtas quam ἐξουσία, nec vice verſâ. Igitur ſi ἐξουσία placet, cur non placeat *poteſtas*, cum non ſit vox Latina quæ aptius Græcæ iſti reſpondeat. *Dedit eis poteſtatem ut filii Dei fierent*, id eſt, ex mera gratia ad hanc evexit eos ſublimitatem, ut filii Dei fierent. *Beſius in loem.*

m Ἐκ vel ἐξ.

n Ὃν ἐξέστη *Extra ſe ipſius eſt, in animi deliquium incidit.* Schmidius

Ἐπαγωνίζομαι, *Decerto*, Jude 3. *earneſtly contend.* The ſimple Verb ἀγωνίζεσθαι of which this is compounded, ſignifies to *ſtrive*, as they uſed to doe in the Olympian Games, or ſuch like exerciſes, wherein by Wreſtling, Running, and the like, they did ſtrive for maſtery, as the word is rendred, 1 Cor. 9. 25. It is uſed metaphorically, Col. 4. 12. for ſtriving with God by Prayer, and is there rendred *labouring fervently.* The Compound Ἐπαγωνίζεσθαι in the Text is more emphaticall. The Preposition, addes to the ſignification of the word, and encreaſeth the force of it. And therefore it is well rendred, not ſimply *contend*, but *to contend earneſtly. Eſt fidem bene tueri, non ſinere ſibi eripi.* Grotius.

Ἐπεκτεινόμενος, *Contendens*, Phil. 3. 10. *reaching*, ſ *ſtretching*: ſome ſay the metaphor is taken from the *Silk-worme*, which when it is about to ſpin the fineſt threed, is wont to faſt two or three dayes together, and ſo ſtretcheth it ſelf out at the fulleſt length, *Dr. Sclater's Epiſt. Dedicat. to his Fathers Expoſit. on the 4. ch. of the Romanes.*

Ἐπενδύτης, t *Amiculum, tunica*, John 21. 7. a *Fiſhers Coat*, or *Vpper garment.* Some cloſe Linnen Coat, which hindred not his ſwimming.

Ἐπιδιορθόω, *Corrigo*, Tit. 1. 5. *Set in order*; either to correct and amend what is done amiſſe, or further to ſupply and perfect whatſoever was lacking of the things behoveſull unto the Church. *Dr. Featley.* The ſimple Verb ſignifies properly to correct or make ſtraight that which is crooked: It is a Decompound; ὀρθόω is to make ſtraight or right; διορθόω is throughly to doe it; Ἐπιδιορθόω, is ✱ to doe it over and over again. *Mr. Sandcroft in loc.* Τὸ ἐπὶ *in Compoſitione quibuſdam verbis prævia ſignificat (ut hoc loco) poſt alium venire & in opere ejus immutare quid, aut ei ſupplementum addere.* Pricæus in loc.

Ἐπεισαγωγή, *Superintroductio*, Heb. 7. 19. The Greek word tranſlated *bringing in*, is a double Compound: the ſimple Verb Ἄγω ſignifieth *to bring*, Matth. 21. 2. the ſingle Compound, εἰσάγω, *to bring in*, Luke 14. 21. the double Compound, to *ſuperinduce*, or *to bring in upon* (or after) *another.* There is a double emphaſis in this word, *bringing in.* 1. In that the abſtract, or ſubſtantive is uſed: he doth not ſay, *it doth bring in a better hope*, or *is the bringer in thereof*, but, *the bringing in*; which implieth that Chriſts Prieſthood doth this, and that nothing but Chriſts Prieſthood can doe it. 2. In that a double Compound word is uſed. The Grecians uſe this double Compound for ſuch things as are brought in from another place, over and above that which is at home, or in their own Countrey, as *Wines*, *Oranges*, *Spices*, and other ſuch Commodities, as are not in our own Countrey, but brought to us out of other Countreys. The word then implieth, that Chriſt is ſuch a bringer in of a better hope, as commeth from another order and kind of Prieſthood then *Levi's. Dr. Gouge in loc.*

Ἐπί, *Ad.* This Preposition hath various ſignifications; as *At*, Luke 22. 40. *To*, Joh. 21. 1. *In*, Matth. 23. 2. *Vpon*, John 19. 19. and ſundry others: u anſwerably words compounded with that Preposition have divers ſignifications.

Ἐπίγνωσις. The ſimple Noun γνῶσις ſignifieth *Knowledge*, Luke 1. 77. This word is compounded with the Preposition ἐπὶ, that ſignifieth *To*, and ſignifieth *acknowledging*: and ſo it is tranſlated, Tit. 1. 1. Philem. v. 6. So as it compriſeth under it an act of the Mind, in *conceiving* the truth; an act of the Will, in *conſenting* to it, Heb. 10. 26.

Ἐπιθυμητής, 1 Cor. 10. 6. *Luſt.* This word was alſo before omitted.

Ἐπικαλύπτω, *Obtego*, Rom. 4. 7. This word was left out before.

Ἐπίλοιπος, *Quod reliquum eſt*, 1 Pet. 4. 2. *Reſt*, that is, ſo much of this preſent life, which yet remained to be paſſed over. This word was alſo before omitted.

Ἐπισκοπέω, x *Proſpicio*, to *Overſee*, or *take the overſight*, 1 Pet. 5. 2. Heb. 12. 15. *Looking diligently*, Ἐπισκοπῦντες, it ſignifieth three things. 1. Every one ſhould aim at the grace of God as his Mark; σκοπεῖν is more then βλέπειν. 2. Not onely σκοπεῖντες, but ἐπισκοπῦντες, the Compound intends the ſignification. Not onely let your Eye be upon the Mark, but fix it upon it: Our *Engliſh* to expreſſe the emphaſis, addeth the Adverb *diligently*. 3. The word is a Participle of the Preſent tenſe, and ſignifies to doe it conſtantly, ſee Philip. 3. 12.

Ἐπιφάνεια, *Illuſtris apparitio.* It is uſed in the Scripture, both for the firſt appearing of our Saviour, or his Incarnation, as alſo for his coming at the laſt day; yet in the firſt inſtitution of the Feaſt of the *Epiphany*, it was uſed (I ſuppoſe) for neither, but for the publick apparition, or manifeſtation (by which the Latine Fathers denote *Epiphania*) of Chriſt to the world at his Baptiſm; in regard whereof, he was before but privately known. *Mr. Selden of the Nativity of our Saviour.* This word is uſed to ſignifie Chriſts appearance in the world: the nativity which is among the Ancients, commonly ſo ſtiled θεοφάνια and θεοφάνια, the *appearing* ſimply, or the *appearing of God*; and the Feaſt of the *Nativity* being celebrated twelve dayes, each of theſe might fitly be called *Epiphany* in that ſenſe, and not onely referring to the *Stars*, though not excluding, but continuing it alſo, as a ſpeciall circumſtance belonging to the Nativity. *Dr. Hammond on Matth.* 2. This word uſed 1 Tim. 6. 14. is tranſlated *appearing*, which according to the notation of the word, ſignifieth an appearing above others: ſuch an appearing, as ſhall ſhew him to be above others, and ſo make him conſpicuous to all. This word is ſix times uſed in the New Teſtament, and in every place applied to a conſpicuous appearing; 2 Theſſ. 2. 8. 2 Tim. 1. 10. and 4. 1, 8. and 2. 13. It denotes an apparition of a Deity. *Vide Dorſchei Pentadec. Diſſertat.* 3.

(C 2) Ἐπιχειρέω

ſ *Sicut curſores alios anteverſuri, maximo cum conatu, protenſis manibus & brachiis ad metam contendunt. Schmidius in locum.*

t *Piſcatorum eſt geſtamen & tale geſtamen quo circumeinxerunt ſeſe idque pudoris cauſâ. Quale tegumenti genus fuerit, difficile eſt ſtatuere, cùm præter nominis notationem nihil hic propemodum quod ſequamur, habeamus. Ex ipſo ſono vocis colligitur aliquid fuiſſe ſuperindui ſolitum: ſed talium indumentorum, quam variæ & ſimiles figuræ? ſuperinduitur toga, ſuperinduitur pallium. Neque pallium fuit, neque toga, neque quid ejuſmodi, ſed velamentum earum partium quæ honeſtè conſpici non poſſunt. Boiſſins in loc. Vide Ludovic. de Dieu in loc.*

u See before in Ἐπιστοροσύνη, and more of this Preposition in the *Greek Engliſh Lexic.* by *T. C.*

x He that is appointed to overlook, or overſee others, is ſtiled Ἐπίσκοπος, *Overſeer*: It is attributed to Chriſt himſelf, 1 Pet. 2. 25. Our Eccleſiaſticall writers applie this word to ſuch as have the overſight, care, and government of Church-affaires; our *Engliſh* ſtileth them *Biſhops.*

y Ut non negaverim (quod eruditi volunt) τὸ ἐπιχειρεῖν mediæ significationis esse; ita perfecta potius quam meditata designari opera eâ voce isto loco crediderim. Nam & Act. 19. 13. cum effectu ponitur & illud Act. 21. 18. eo modo exponendum. *Pricæus in loc.*

z Ἐραυνᾶτε τὰς γραφὰς vetus & Erasmus, *scrutamini Scripturas*; modo nimirum *imperandi*: at Beza & Piscator, *vos scrutamini Scripturas*; indicandi scil. modo. Si paucos duntaxat excipias, vix aut ne vix quidem reperies aliquem, non dicam inter antiquos Patres, sed ne inter recentiores quidem Theologos, qui aliter hæc verba, quàm προστακτικῶς acceperit. Hinc patet aut non errasse hic veterem interpretem, aut si errarit, habere illũ, & plurimos & authoritate præstantes erroris sui socios. Nam quin τὸ *scrutamini*, apud illum, modi sit imperativi, nemo opinor, dubitat. *Boisius in loc.* Ut Ἐραυνᾶτε ita & *scrutamini*, tam Indicativè quam Imperativè significare potest. Decisionem nobis exhibes ipse contextus qui a *ver.* 33, 40. totus Indicativâ oratione constat, quâ Jesus Judæos alloquitur, & quid faciant, Indicative eis recenset. Ideo reddidi ejusmodi verbum, cujus Indicativus ab Imperativo terminatione discerni potest, *Perquiritis*, non *Perquirite*. Schmidius in loc.

y Ἐπιχειρῶ, *Aggredior, Conor*, Luc. 1. 1. Dr. *Price* defends the *Vulgar Translation* of ἐπιχείρησαν, there Conati sunt: *Nam & Latini* (saith he) *verbũ conandi, aggrediendi, & id genus aliis sæpissime non molitionem rei, sed rem factam indicant.*

Ἐπιχορηγία, *Suppeditatio*, Phil. 1. 19. It signifies the addition of a new thing, over and above that he had before. It hath a great emphasis in it; it may signifie the undergoing of some publick Office of Teaching; four things are meant by it. 1. The Spirit of Grace is communicated to the Saints by severall degrees. 2. That the Spirit hath undertaken this work of a publick Officer. 3. That the supplies of the Spirit come in by teaching. 4. That the supplies of the Spirit are abundant.

Ἐραυνάω, *Scrutor*, John 5. 39. *Search the Scriptures* z, or *ye doe search*, as Acts 17. 11. The Indicative sense implieth a just reproof of their preposterous diligence: as if he had said, you doe indeed read and search the Scriptures, rightly thinking, that the doctrine of Salvation is thence to be drawn, but yet you obstinately disbelieve him of whom the Scripture witnesseth, that there is Salvation in none other. The Imperative sense importeth an exhortation to search the Scriptures diligently: he commandeth to dig deep, that he may find the treasure. It implies an exact, serious, and diligent search, John 7. 52. so it is rendred, 1 Pet. 1. 11. the Scripture, *the whole written word*, Hos. 8. 12. see *M. Foster on John* 5. 39.

Εὐθεῖα, *Recta*, Acts 9. 11. This word was left out before.

Εὐλογία, *Benedictio, Beneficentia*, Heb. 6. 7. What *Blessing* here signifies, is somewhat uncertain, the word being capable of severall acceptions; that which is most commodious to the matter in hand, and contrary to *Cursing*, which follows, is, that it signifie *Praise* or *Approbation*, by way of reward, the [*well done good and faithfull servant*] and the *blisse* attending on it. *Dr. Hammond.* According to the notation of the Greek and Latine word both, it signifies a *speaking well*. It is translated *fair speech*, Rom. 16. 17. thus it is opposed to *Cursing*, which is a *foul speech*. James 3. 10. where it is attributed to us in reference to God, it can imply nothing but a speaking well of things, Revel. 5. 12. 13. for that is all the blessing that we can yield to God; but where it is attributed to God in reference to us, it compriseth under it every good thing that may make us happy: so all that see it, or hear of it, may speak well of us, Ephel. 1. 3. This blessing, a fruitfull hearer of the word is said to receive, in that he hath it not in himself, nor of himself, he must have it from another. *Doctor Gouge.*

Εὐπερίστατος, a *Ad circumcingendum proclivis*, Heb. 12. 1. *So easily besets us*; this phrase is the interpretation of that one Greek word before named, which is a double Compound. The simple Verb ἵστημι signifieth to *set, settle*, or *establish*, Matth. 4. 5. The first Compound περίστημι, signifieth to *compasse about*, Act. 15. 7. The double Compound is here onely in the New Testament used; it signifieth to be ready and forward to compasse one about. The sin whereunto this is here added as an Epithet, is our originall corruption, that inward pollution wherein we were conceived and born, and which we carry in us, and about us, as long as we live. This sin is ever ready on all sides to assault and hinder us in every good course, *Dr. Gouge.* Dr. *Featley* saith it is a borrowed speech, taken from a *Net*, or a long *Garment*, it entangleth our ways about. Sin besieging us in every circumstance. *D. Gell.* D. *Stern* renders it, *Peccatũ quod facile declinari seu vitari potest.* He saith the word is passive, and that a passive signification not only pleaseth *Chrysostome*, but also agrees to the scope of the Apostle. *Animi medela lib* 1. *cap.* 15. Dr. *Hammond* likes well of the passive signification b; he saith, one notion of the word presently offers it self (from the Apostle's use of it, περίκειται, 2 Tim. 2. 16. and Tit. 3. 12. to *decline*, or *avoid*) *that which may be easily declined.* But this (saith he) cannot here be thought the *Apostle's scope*, to *diminish* the *force* of this *sin* here, as a thing *easily* to be *avoided* by our care, but rather to note it, as *very noxious*, and apt to *seduce* and *mischief*, if it be not *carefully* warded. If therefore (saith he) this notion of περιίστασθαι be here taken, then certainly the meaning of the word must be, not that which may *very easily be avoided*, but is *very fit to be declined*, or *taken heed of*; that which there is all *reason* to *part* with, and so to *put off*, as being so *useless*, and so *dangerous*, and *hurtfull* in our *course*. But a notion he supposeth of this word, may be thus fetcht out; Περίστασις, literally signifieth *Circumstances*: if this be the notion of the primitive, then Εὐπερίστατος will be that, which hath such *fair arguments* and *pretences* for it, the *sin* which is *set forth* with such *goodly circumstances*, to *ingratiate* and *recommend* it to us. This sense, as it agrees best with the *criticall importance* of the *word*, so it accords exactly with the Scope and Context of the Authour. *Dr. Hammond. Aut significatur peccandi quavis occasione proclivitas, aut peccatum quod levi momento reprimi possit. Aut etiam cujus undique vis & periculum nos circumsteterit.* Cameracensis.

a Mr. *Gataker* in his *Adversaria*, *cap.* 2. explains both this word, and many others in this verse. Of the severall versions, and interpretations of this word, see *Schmidius in loc.*

b Not onely because of *Chrysostomes* enclining most to a passive signification, but because περίστατος, of which it is compounded, and ἀπερίστατος, which is contrary to it, are certainly *Passives.*

Z.

Ζάω, *Vivo*, Heb. 4. 12. *Quick*, ζῶν. The Greek word properly signifieth *living*, so doth our English word *quick*, in which sense it is opposed to *dead*, as *quick* and *dead*,

dead, Act. 2. 42. It intends a perpetuall continuance of the vigour of the word, 1 Pet. 1. 25. The Participle of the preſent tenſe, *living*, intimateth a perpetuity. The Epithet *quick*, implieth alſo a ſtirring virtue: ſuch a virtue as makes another thing to ſtirre. To expreſſe this emphaſis, our former *Engliſh* tranſlateth it *lively*; our laſt *Engliſh* Tranſlatours thus tranſlate the Greek word in other places, as Act. 7. 38. 1 Pet. 1. 3. and 2. 5. That is ſaid to be *quick* or *lively*, which is active, nimble, or forward, in putting out that vigour a or virtue which it hath; as *Quick-ſilver*, *Quick-ſighted*, *Quick-ſpirited*. It implieth, that the word of God is not a *Dead Letter*. The word is alſo uſed Hebr. 10. 20. and tranſlated *living*.

a *Vives*, i.e. efficax. &, ut declarationis cauſa additur, ἐνεργὲς. *Schmidius in loc.*

Ζῆλος. It is uſually put for *Zeal*: the b Verb from whence it is derived, ſignifieth to *wax hot*, or to *boyl with heat*; thence the note is by a metaphor put for the *heat of affections*: and that ſometime in liking of a thing, and then it ſignifieth *heat of deſire*, as Col. 4. 13. 1 Cor. 14. 1. ſometime in diſlike of a thing, and that either in the evil part, and tranſlated *indignation*, Act. 5. 17. Heb. 10. 27. or in the good part, *anger* or *grief*, Joh. 2. 17. that is, anger and grief which I conceive upon the prophanation of thy Houſe, hath ſo wrought upon me, as it hath even eaten me up, and conſumed me.

b Ζέω ferveo.

Ζῶον, *Animal*, a *Living Creature*: we call him an *Animal* that wanteth underſtanding.

Ζωογονέω, *Vivifico*, Luke 17. 33. This word hath a ſpeciall ſignification in Greek Authours, oppoſite to ᾠογονέω; as the latter belongs to thoſe Creatures which bring forth *Egges* firſt, and then, after ſome time, *living Creatures*, ſo the former belongs to all other Creatures, which bring forth *alive* at firſt. This might have not onely a commodious, but elegant ſence in this place: thus they that ſhall *die*, and loſe their *lives* for *Chriſts ſake*, ſhall immediately bring forth a *new life* unto all eternity. But perhaps it may be unfit, to affix this *critical* notion of the word in *humane* Writers, to this of *S. Luke*; and if we judge by the uſe of the word in the Greek of the *Old Teſtament*, which hath a greater *conſent* & *ſympathy*, with the Writings of the *New Teſtament*, then any other ſort of Books, this word will ſignifie no more, than to *ſave*, or *preſerve*, for ſo it is uſed, Exod. 1. 17, 18, 22. And then the meaning of the *verſe* will be, that he that will uſe any crafty means or policy at that time to *ſave his life*, it ſhall probably prove unſucceſſefull to him; when he that intruſts himſelf and his life, to Gods *providence* and *direction*, and ſo doth indanger the *loſing* of it, ſhall be more likely to *ſave* it than any other. *Dr. Hammond.* It ſignifieth to *give life*, or *to make to live*, according to the notation of the Greek Compound.

Ζώνη, *Zona, crumena*, Matth. 10. 9. It literally ſignifies a *Girdle* both in *Greek* and *Latine* Authours: it ſignifies alſo a *Purſe*, either becauſe that was wont to be ſowed, or faſtned to the *Girdle*, or becauſe the *Girdle* being a *looſe* thing, like a *Scarfe*, tied about the *middle*, they uſed to wrap up their *money* within it, and ſo the *Gold*, and *Silver*, and *Braſſe*, (for ſuch were the *Romane Aſſes*, and *Quadrantes*) in their *Zones*, are three ſorts of *Coins* made of thoſe three *Metalls*; the *Braſſe* being *Coins* of the *leaſt valne* for the *leaſt Commodities*, or for *common uſes* and *exchange*, as *Gold* and *Silver* for *higher purpoſes*, and ſo under the prohibition of all theſe, is forbidden all *greater*, or *leſſer proviſion* of *money*, to be carried out with them. *Dr. Hammond.* Into your *Purſes*, εἰς τὰς ζώνας, in, or into *Girdles*; either becauſe they uſed to have *Purſes* in their *Girdles*, or becauſe (as *Euthymius* ſaith) Travellers uſed by the way, to carry their Purſes, *Zonas appenſas*, hanged on their *Girdles*. Large Annotat.

H.

Ἦ *certè*, Heb. 6. 14. This particle uſed with a *Circumflex*, is a note of a ſtrong aſſeveration, which it alone ſignifieth, *ſurely*, or *truly*; it is uſed in Greek for the form of an Oath.

Ἡγέομαι, *Duco*. It ſignifieth *to leade, to go before, to be a guide in the way, to govern*. It ſignifies alſo *to think*, Act. 26. 2. *to eſteem*, 1 Theſſ. 5. 13. *to count*, or *account*, Philip. 3. 7, 8.

a Ἡγεμὼν, *Dux, Ductor*. It is tranſlated *Guide*, Heb. 13. 7. *Governour*, Matth 2. 6 Act. 7. 10. and *Chief*, Luke 22. 26. Act. 15. 22.

a It is a Common word to ſignifie all kind of *authority* or *rule*. In the *New Teſtament* it is applied to Chriſt, as *ruler* or *Governour* in *Iſrael*, Matth. 2. 6. and ſo alſo to the *government* of the *Apoſtles* in the *Church* Luke 22. 26. Thus it is here uſed in this verſe, and again v. 17. & 24. *D. Hammond.* Heb. 13. 7.

Ἡδονὴ, *Voluptas*, James 4. 1. *Luſts*. Ἡδονῶν *voce intelligit iram, odium, vindicandi ſtudium, libidinem dominandi, aliena rapiendi poſſidendique & ſimilia*. D. Pricæi Annotat. in loc. Or *pleaſures*, *Voluptatum* Vulg. Called pleaſures in the originall, becauſe of the delight or pleaſure which men take in them. *Dr. Featley.*

Ἡλικία, *Ætas*. It is tranſlated *Age*, John 9. 21. 23. Heb. 11. 11. It doth alſo ſignifie *Stature*, Luke 12. 25. and 19. 3.

Ἡμέρα, *Dies*. It ſignifieth *Light* as well as *Day*; it is oft indefinitely put for *Time*, 1 Cor. 3. 13. 2 Cor. 6. 2. and for a ſet determinate time, as Heb. 8. 9.

Ἡσυχάζω, *Taceo, quieſco, requieſco*. Act. 21. 14. we *ceaſed*, or *were quiet*. Ἡσυχάσαμεν. The Greek word ſignifies three things, 1. An inward tranquility of mind, Lament. 3. 20. ſee 1 Theſſ. 4. 11. 2. A ſilence of ſpeech, Nehem. 5. 8. Act. 11. 18. 3. A quiet behaviour without tumult, Luk. 23. 56. b All theſe are here meant; our minds were quiet, we ſpake no more againſt, nor acted any thing to divert *Paul* from it.

b Recentiores, *quieverunt*. Vulgatus, *ſiluerunt*, quod æquè videtur amplectendum, fortè & præferendum. *Pricæus in loc.*

Θ.

Θαῤῥέω, *to be confident*, Heb. 13. 6. *boldly*, θαῤῥοῦντας, the Greek word is a Participle, and may be tranſlated word for

ted *propitia ion*, and applied to Christ. word, *Confidentes*, *We being confident*. The root from whence this word cometh is Πάρρω, or Πάρω, *Fiducia*, Confidence. This word is alwayes used in the New Testament in the better sense, and is translated sometimes *to be of good cheer*, or *to be of good comfort*, Matth. 9. 2, 22. sometimes *to be confident*, 2 Cor. 5, 6, 7, 8. or *to be bold*, 2 Cor. 10. 1, 2. but boldnesse in that and this Text, is to be taken in the better part for a virtue, implying the very same thing that confidence doth. It is here the rather translated *bold*y, because it is opposed to *fear*, forementioned in the last clause of this verse, *D. Gouge*.

Θεατρίζομαι, whence Θέατρον, a Noun that signifies a *Theatre*, where persons are brought forth to be shown unto the people. Thence the word is derived, which signifies, to be made an open spectacle, or as it is well translated, Heb. 10. 33. *to be made a gazing stock* a, set as on a Stage, so *Broughton*; *in theatrum estis producti*, Vulg. see 1 Cor. 4. 9. *Dr. Featley*.

Θέατρον, b *a Spectacle, Theatre*, 1 Cor. 4. 9. The Stage and Scene, for the whole world of Fiends and Men, to act their Tragedies upon, soe *Dr. Hammond* in his *Pastors Motto*.

Θέλημα, *Voluntas*, Acts 13. c 22. *shall fulfill my will*, *wills* in the Greek. God hath not many wills, but there are many things willed. Θέλω is used by the *Greek Translatours* of the *Old Testament*, and *Writers* of the *New*, sometimes in a notion which seldome belongs to it in other Authours; as 1 Sam. 18. 12. 2 Sam. 15. 26. and very frequently in other places, upon this ground, that the Hebrew חָפֵץ *Chapheꝛ*, which signifies to *will*, signifies also to *delight in*, and so is rendred ἐυδοκέω as well as Θέλω; and when Θέλω, it is taken in this same sense as if it were ἐυδοκέω, so it is Mat. 27. 43. for Psal. 22. 8. (from whence these words are taken, and from the Translatours there (Θέλει) retained, for (חָפֵץ *Chapheꝛ*) we ordinarily render it, *Let him deliver him, if he delighteth in him*, thus Col. 2. 18. 1 Cor. 7. 36.

Θηριομαχέω, *Cum bestiis depugno*, 1 Cor. 15. 32. onely used in this place, and understood by *Dilher* d literally. *Nos ubi claram literam habemus, figuram non quærimus*, though *Beza* and *Schmidius*, with other Criticks, rather interpret it metaphorically. This word was omitted in the *Critica*.

Θλῖψις e *Oppressio*. It properly signifies a *Pressure*, or a *presing*, namely of the body. It is translated *affliction*, Mark 13. 19. *tribulation*, Matth. 24. 21. *persecution*, Act. 11. 19. *trouble*, 1 Cor. 7. 28.

Θορυβέομαι, *Tumultuor*, Matth. 9. f 23. *making a noise*, or *making a stirre*. It is used also, Mark 5. 39. Act. 17. 5. and 20. 10.

Θυσία, *Sacrificium*, *Oblatio*. It is frequently applied to *Sacrifices*; it comes from Θύω, which signifies to *kill* or *slay*, Joh. 10. 10. Luke 15. 23. because Beasts and Fowles offered to God were slain: the Verb is used to set out the slaying of a Sacrifice, and translated *to Sacrifice*, 1 Cor. 5. 7. and 10. 20. and *to doe Sacrifice*, Act. 14. 23, 28.

Θυσιαστήριον, *Altare*, Heb. 7. 13. A Compound of two Nouns, whereof one signifieth a Sacrifice, the other implieth a place to lay that Sacrifice on: Our English word *Altar*, comes from the Latine *Altare*, and that *ab* altus, *quia altis locis exstitari solebat*.

f Non me fugit, aliquibus per ὄχλον hunc intelligi præfectas, pretio, ut luctui præessent, conduci solitas. At malim cum iis facere, qui de cognatis, familiaribus, vicinis aut oppidanâ turbâ, qualis haud dubiè suum cohonestare sic voluit Archisynagogum, in cujus absentiâ (fortè ob longiusculam in itinere moram) jam apparatus ad exequia erat factus. Ita namque verbum Θορυβεῖσθαι nuspiam in sacris deprehendes de tali, qualis præficarum est luctu usurpatum, quin potiùs de vehementiore multitudinis discursitantis aut Commurmurantis strepitu; uti videre est ex Act. 17. 5. Nahum 2. 3. Iud 3. 26. Unde & Beza opponit *strepentem*, & *ad funeris pompam concurrentem*, Geierus De Hebræorum Luctu cap. 5. Sect. 16. Vide Schmidium in loc.

a *Gazing-stock*, or placed or shewed upon *Theatres* or *Stages*. It was the custome of the Heathen, to set Christians upon Theatres or Stages to be scorn'd and laughed at.

b Spectaculum triste ludibrii & afflictionis Christianorum in hoc mundo, coram hominibus & angelis, *Camerarius in loc. Vide Dilher. Disput. Academ. Tomo primo pag.* 264. Respicit haud dubiè ad consuetudinem Gentilium, qui interdum in Theatris, homines quosdam morti addictos, Leonibus objecerunt, & ut cum eis pugnarent, instituerunt. Cujusmodi spectacula nonnullis, risum, nonnullis commiserationem concitarunt. Idque idem etiam Christianis multis posteà accidit. *Schmdius in loc.* c Ὃς ποιήσει πάντα τὰ θελήματά μου qui exequetur omnes voluntates meas Vulg. qui faciet omnes voluntates meas, *Schmidius*. d *Disputat. Acad. Tom.* i. e. Θλίβω *Opprimo*, It is applied to the pressing of Grapes in a Presse; and to the pressing of people in a throng, and translated *Throng*, Mark 3. 9.

I.

Ἴδιος, *Suus*, *proprius*. It is many times indefinitely translated *His*, as Mat. 22. 5. Heb. 4. 8. Most usually this reciprocall particle [*own*] is added, as *his own City*, Mat. 9. 1. *his own Servants*, Mat. 25. 14. *his own Cloathes*, Mark 5. 20. *His own place*, Act. a 1. 25. Sometime this restrictive Adjective *proper* is added, as *their proper tongue*, Act. 1. 19. His *proper gift*, 1 Cor. 7. 1. It is attributed to the one, onely begotten, proper Son of God, and thus translated, *His own Son*, Rom. 8. 32. John 1. 11. *He came* εἰς τὰ ἴδια, *to his own*, into the Temple, or House of God, thither he came, as into his own proper place: the same word is used John 19. 27. so *Mr Cotton* interprets it, on 1 John 5. 12. *venit in propria*, vel *sua*, i. e. *Natus est ex sanguine Iudaico, quem populum sibi peculiariter delegerat*. Schmidius. To *Israel* his own peculiar people, *Large Annotat.* id est, *tum ad populum suum* (fuit enim Israel populus Domino peculiaris) *tum ad terram suam*, sicut Psal. 84. 1. b *Beza Vide de Dieu in loc.* Καὶ οἱ ἴδιοι, *and his own*, that is, the greatest part of the world, *received him not*.

Ἱλάσκομαι. It is used but Luke 18. 13. and Heb. 2. translated in Luke, *be mercifull*, in Heb. 2. 17. *to make reconciliation*, and by some *expiare*. The word will bear both, the meaning being to appease, or pacifie, or satisfie God for sin, that it might not be imputed to them: so here, *be mercifull to mee*, that is, let me enjoy that mercy, from whence flows the pardon of sin by thy being appeased towards me, and reconciled unto me. See Rom, 3. 25. 1 Joh. 2. 2.

c Ἱλασμός, 1 Joh. 2, 2. & 4, 10. It is translated Propi-

a Per τὸν τόπον τῶν ἰδίων intelligit locum Iudæ proditori & ejus similibus debitum, i. e. æternam condemnationem. *Schmidius*. To hell and eternall damnation, to which God who foreseeth all things, had justly designed the Traytour. See Psa. 9. 17. *Large Annotat.*

b Καὶ οἱ ἴδιοι Iudæi scilicet. *Schmidius*. Received him not, acknowledged him not for their Messias. *Large Annotat.*

c From the former Greek Verb these two Nouns are derived.

Propitiation is a pacification, and appeasing one offended.

d It is but twice used in the New Testament.

d Ἱλασήριον, *Propitiation*, Rom. 3. 25. Some would have it translated there, *a purging sacrifice*, or *Altar*. This word is attributed to the Cover of the *Arke*, & translated *Mercy-seat*, Heb. 4. 5. because God did use to appear there in mercy, grace, favour, as a God pacified, and pardoning sin.

e This Adjective is also derived from the former Verb.

e Ἵλεως, *Mercifull*, Heb. 8. 12.

Ἰσχύω, *Possum*, Phil. 4. 13. Πάντα Ἰσχύω, *Omnia valeo*, *Vulg. omnia possum*, Schmidius, *I can doe all things*. The words in the originall signifie not properly, *I can doe all things*, but, *I am able for all things*, namely for those things he mentioned before, to be *abased* and to suffer *need*. *Dr. Featley*.

K.

Κἀγὼ, & *Ego*. The word in *John* especially, hath oft a peculiar elegancy in it, and is not fully understood, but by adding the word *So* in the rendring of it; so also *I*, and then it hath an influence on the former part of the *period*, and makes that the first part of a *similitude* or *comparison*, as it is it self the second. *Dr. Hammond on John* 14. 20.

Καθαίζω, *Purgo*. It is sometimes put for *Cleansing* or *Purging* the Soul from the guilt of sin; and it importeth *Justification*; and is distinguished from *Sanctification*, Ephes. 5. 26. Sometimes it is put for *purging* the Soul from the *inherent filth* of sin, Tit. 2. 14. this notes out our *Sanctification*. And sometimes it comprises under it both these benefits, Acts 15. 9.

Καθαρισμὸς, *Purgatio*. This word is derived from the former Verb, and is frequently used; it is translated *Cleansing*, Mark 1. 44. Luk. 5. 14. *Purging*, Heb. 1. 3. 2 Pet. 1. 9. and *Purifying*, Luk. 2. 22. Joh. 2. 6. and 3. 25.

Καθαρότης, *Puritas*, Heb. 9. 13. *Purifying*, here only used in the New Testament.

Καθίστημι, *Constituo*, it signifies to *appoint*, to *set*, or to *place*, Heb. 5. 1. Jam. 3. 6. It may be taken actively (the Verb being in the middle voyce) our English takes it passively, and renders it *ordained*; both acceptions in generall may intend the same thing.

Κακία, *Malitia*, 1 Cor. 14. 20. In the generall notion, it may signifie all evil of iniquity, yet in the sense of the text, it noteth the particular evil of malice onely. Children also have virtually the seed of malice in their hearts. His meaning is, they should doe as Children, who are apt to forget the wrongs and injuries that are done unto them.

Κακὸς, *Malus*. It signifieth an *hurtfull* or *mischievous person*; it is translated *Evil*, Matth. 24. 48.

Κακουχέμαι, *Malè vexatus, malis affectus*; it properly signifieth to be *ill handled*, *evill entreated*, or *afflicted*, Heb. 13. 3. it is translated *suffer adversity*, Heb. 11. 37. *tormented*. It is a Compound of Κακὸς, *Malus*, and a Verb that in the active a signifieth to *have*, and in the passive b to be *handled*. *Tormented* is an effect of the intent of the word, for they that are ill entreated, or ill handled, are oft tormented.

a Ἔχω *habeo*.
b Ἔχομαι

Κάμηλος, c *Camelus*, Matth. 19. 24. It was an ordinary Proverb among the *Iewes*, that *An* Elephant *cannot passe through the Eye of a Needle*, to signifie the most impossible thing. This *Proverb* Christ was willing to change from the *Elephant*, which was a Beast that few had seen, to a *Camell*, which was very ordinary in *Syria*, and whose Bunch in his *Back*, was apt to hinder *passage* through any *narrow entrance*. Dr. *Hammond*. Some interpret it of a covetous rich man, who is rich onely to himself, not to others. *Vide Hieron. adverſ. Pelag. lib.* 1 *Tom.* 2. *Non procul a princ.*

c Ὁ vel ὁ κάμιλος Camelus, animalis nomen grandis & tortuosi. *Schmidius. Vide plura ibid. M Cartwright in his Mellificium Hebraicum lib.* 2. *cap.* 3. *quoting some speeches out of the* Rabbines *about this Proverb, saith*, Hæc olim annotavi in Præfat. Annotat. in Gen. sed ex aliena fide. Non asseritur à Christo Camelum posse ingredi per foramen acus: est potius hyperbole, consentiunt *Franciscus Lucas*, *Jansenius*, *Maldonatus*, quales multæ occurrunt in hujusmodi comparationibus. Deinde sensus est divitem non posse introire regnum cœlorum nisi immutetur. *Cham. Corpus Theol. lib.* 4. *cap.* 2.

Κανὼν, *Regula*, Heb. 3. 16. It seems to be an allusion to an agonistic all [or athleticall rule, wherein was drawn a white line, by which the running of the Horses was to be guided, as the Learned Civilian *Petrus Faber* hath observed. Αὐτοῦ στοιχεῖν κανόνι here, is to go, or *run by the same line*, in that *path*, never *stepping over*, or *out* of it, least they lose all.

Κατακρίνω, *Iudicis partes sibi ultrò sumo*, Col. 2. d 18. *beguile you*, or *judge against you*, *condemn you*. Βραβεύω and Κρίνω are all one, onely the former was peculiar to the *Grecian Games*, the other common to all *Iudicatures*, and proportionably the notion of Κατὰ in composition, is the same too.

d Latet in hac voce opinor acumen eximium haud satis animadversum. Non abs re Paulus solum inter Scriptores sacros eâ usus semel aut iterum, sed non alibi quam in hac epistola. *Mori* notæ ad quædam loca novi Fœderis.

Κατανύσσω, ουσω, *Compungo*, or, Act. 2. 37. *pricked*, or *pierced*, as with a Sword or Spear. The Compound of that simple Verb, used John 19. 34. of the Soldiers piercing Christ in the side.

Καταρτίζω, *Sarcio, Perficio, Constituo, Coagmento, Instauro*. The proper originall notion of the word is to *compact*, or *knit together*, either *members in a body*, or *parts in a building*. It is applied to a *building*, Exod. 15. 17. to a *body*, Psal. 39. 9. From hence it doth more largely signifie, to *prepare*, or *make ready*, in the same kind as *builders* do fit one part to another, and make it ready for use. And so again to *corroborate* and *strengthen*, as that which is well *compacted*, and *knit together*, is made *strong* by that means; and lastly, to *perfect*, as the *building* of a house is the *perfecting* of it, especially in the *passive voyce*, because that which is *compacted* and *built*, is *perfected* and *completed* by that means. In the New Testament the word is variously used, but so, as will by the circumstances of the Context, be applicable to one or more of these three notions. Matth. 4. 21. and Mark 1. 19. it is applied to the *mending* of the *Fishers Nets*, *knitting* them together, and so either *strengthening*, or *preparing* them for use, Matth. 21. 16. e *Thou hast out of their mouthes compacted*,

e 1 Cor. 1. 10. Καταρτισθῆτε metaphora, vel ab integro aliquo ex pluribus membris aptè dispositis concinnato. vel à Reti, per multiplices nodulos in unum continuum convenienter conexo. *Schmidius in loc. Vide etiam Bezam.*

or *made up*, or *made ready a ſong of praiſe*, or *confeſſion*, or *teſtimony*, ſee Luke 6. 40. 1 Theſſ. 3. 10. Heb. 13. 7, 9, 21. and 10. 5. & 11. 3. *Dr. Hammond* on 2 Cor. 13. 11. It is ſpoken of Gods *preparing* the body of Chriſt for a fit Sacrifice, Heb. 10. 5. and of *framing* the worlds, Heb. 11. 3. both were *perfectly* made up.

Καταρτισις, *Inſtauratio*, 2 Cor. 13. 9. The Greek word ſignifies *right conſtitution*. *Paul* writing to the *Corinthians*, (amongſt whom the *Iſthmian* Games & Exerciſes, were then alſo, as anciently celebrated) is wont willingly to beſpeak them *athleticis & gymnaſticis verbis*. See *ver.* 11. of this chapter, and Epheſ. 4. 12. Gal. 6. 1 Pet. *Fab. Agoniſt. lib.* 3. *cap.* 10. *your perfection.*] That all things might be in good order amongſt you, and the members of the Church reſtored, which have been ſhaken and put out of their places.

Καταρτισμὸς, *Inſtauratio, Coagmentatio*, Epheſ. 4. 12. *perfecting, making up, reſtoring, compacting*, or *knitting together.*

Κατάστημα, Tit. 2. 3. ἐν καταστήματι ἱεροπρεπεῖς *vulgatus*, in habitu ſancto, *Reverentior* in habitu qui ſanctimoniam deceat. *Putarunt credo*, Κατάστημα *id hic eſſe quod* 1 Tim. 2. 9. Κατασολὴ: *mihi latius ſumenda videtur vox* κατάστημα, *nec amictum tantùm ſed & geſtum inceſſum, vultum*, &c. *Complecti.* D. Pricæi Annotat. in loc.

f Κατατομὴ, *Concisio*, Phil 2. 3. The word ſignifies ſuch ſuperſtitious, vain and impious Cuttings in the Fleſh, as the Heathens uſed, 2 King. 18. 28. no more doth he make of their Circumciſion. This word is uſed by the Lxx. Levit. 21. 5. *Dr. Lightfoot's Harm. of the New Teſtament. Dr. Featley* ſaith, he calleth them the *Conciſion*, not for that they made cuttings in their Fleſh after the manner of the ſuperſtitious *Gentiles*, but becauſe by urging *Circumciſion*, they made a *Rent* and *Conciſion* in the Church. Or the Preposition κατ here (as in κατάχρησις, and divers other words) is taken in the worſe ſenſe, to diſgrace and diſparage the *Circumciſion* they ſo much boaſted of, which was now no more a ſeal of Gods Covenant, but a meer cutting of the Fleſh, with an *inciſion* alſo, and wounding of the *Conſcience*. Dr. *Hammond* goes much this way, he applies it to the *Gnoſticks*, which did comply with it, and take upon them to be very *zealous Iewes*, and would *conſtrain* all others to be *Circumciſed*, Gal. 6, 12. Hereupon, becauſe theſe *Iudaizers* that pretend ſuch *zeal* to the *Law*, and particularly for *Circumciſion*, doe neither perform any part of the *Law*, nor are *Circumciſed* themſelves; and all that they doe, is, as *Dogs* to tear and rend all they come near, and cut aſunder the *unity* of the *Church*; therefore by an *elegance* & *ſarcaſme*, the Apoſtle calls them Κατατομὴ, *Conciſion*, or *cutting aſunder*; they, that inſtead of *Circumciſing* themſelves, *cut aſunder* the *Church of Chriſt.*

Καταφεύγω, *Confugio*, Heb. 6. 18. *Fled for refuge*, is the interpretation of this Greek word, which is a Compound. The ſimple Verb φεύγω, which is neither in *Stephanus* nor *Schmidius*, ſignifieth to *Fly*, Matth. 2. 13. This Compound is onely twice uſed in the New Teſtament, here, and Acts 14 6. It carrieth an emphaſis, and that in a double reſpect. 1. As it intendeth ſafety, and is tranſlated *flee for refuge*. 2. As it intendeth diligence and ſpeed, and may be tranſlated, *flee with ſpeed*, ſo it is a metaphor taken from Runners in a Race, who uſe to put on with all the ſpeed they can: this is the beſt, becauſe of the words following.

Κατέχω. It ſignifies two things (very diſtant) to *retain* and *hold faſt*, and to *obſtruct* or *hinder*. (In the notion of *hindring* 'tis taken, 2 Theſſ. 2. 6, 7. and in the other in divers places, Rom. 1. 18. it ſignifies *retain* or hold, a *forcible holding*, Heb. 10. 23. 1 Theſſ. 5. 21.

Καυχάομαι, *Glorior*, James 4. g 16.

Καύχημα. h *Gloriatio*, Heb. 3. 6. It differs from *rejoycing in degree*, ſuch a meaſure of *rejoycing*, as cauſeth a *glorying*, or *boaſting* in a thing, and ſo it is tranſlated, 1 Cor. 9. 15. 2 Cor. 9. 3.

Καύχησις, *Gloriatio*. It is frequently alſo uſed, 2 Cor. 1. 12. Theſe Greek words are derived from a word that ſignifieth a *Neck*, for they which glory in a thing, will ſtretch forth their *Neck*, Iſa. 3. 16.

Κεφάλαιον, *Capitulum*. It properly ſignifies an *Head*, or a *little Head*, but in all ſorts of Greek Authours, it is for the moſt part metaphorically uſed: it is tranſlated *Summe*, Heb. 8. 1. it is put for a *Summe of Money*, Act. 22. 28.

Κεφαλὶς, Heb. 10. 7. As the Hebrew word in the 40. Pſalm ver. 1 7. ſo this Greek word uſed by the Apoſtle, doth alſo ſignifie a *Volume*, (as our Engliſh Tranſlatours doe turn it) eſpecially when it is joyned with Βίβλιον, that ſignifieth a *Book*, as here it is joyned withall; thus, *in the Volume of the Book*, by which is meant the *ſacred Scripture*, ſince that foretold what Chriſt was to doe, Luk. 1. 70. & 24 27. Mat. 26. 56 Acts 10. 43. *Zegerus* expounds it of the Book of *Pſalms.*

Κήρυξ, *Præco*. In the *Olympick* or *Iſthmian* Games, he is the *Præco*, or *Herald*. The word by its origination, ſeems to come from the Hebrew *Caran*, clamavit & proclamavit, *to Crie and Proclaim*, and from thence κράζω and κηρύσσω by an eaſie change, whoſe Office it is, from a *Scaffold* or ſome eminent place, to proclaime the *Combate* that was to be entred; to call the *Agoniſtæ* to name the *Prizes*, to *admoniſh*, the *Athletæ*, to *animate* them, to ſet them the *Lawes* of the *Agones*, to *ſubject* all to the *examination* of the *Iudges*, and as they ſhall *determine*, to *pronounce* the *Conqueroure*. Dr. *Hammond* on 1 Corinth. 9. 27. 2 Pet. 2. k 5.

Κιναμώμου, *Cinamomum*, Apoc. 18. 13. This word was before omitted.

Κοινὸς, *Profanus*, Heb. 10. 29. *an unholy thing.* It properly ſignifieth. *a thing Common*; thus it is expounded, Mark 7. 2. Act. 10. 14, 28. They make no more account of the bloud of Chriſt, then of the bloud of ſome

f Κατατομὴ vocat pro περιτομὴν propter abuſum Circumciſionis in Chriſto jam abrogatæ, ab ipſis autem requiſitæ, & Diſcipulis impoſitæ tanquam ad ſalutem neceſſariæ. *Schmidius.*

g Καυχάσθαι hic eſt, imagine ſpei conceptæ titillari, rei quam certò ſibi eventuram quis credit, voluptatem ante capere. & ex ejuſmodi lætitia in ſermonis jactantias erumpere. *Pricæus in loc.*

h The root whence the Greek words are derived, is αὐχὴν, cervix unde αὐχεῖν gloriari αὐχὴ & αὔχημα gloriatio, per prothefin καύχημα.

i It is by the Lxx there rendred, ἐν κεφαλίδι Βιβλίου; by the Vulgar Latine, *in capite libri*, which Tranſlation is alſo here retained by the Apoſtle. *See D. Hammond on Luke 4. 17. and on Pſal. 40. 7.*

k Dicitur præco juſtitiæ, propterea quod toros illos annos CXX. non deſierit impios illos & dictis & factis commonefacere quanta illis ira Dei immineret. *Zegerus.*

some Malefactour, or of a Bruit beast, *Dr. Featley*, and *Dr. Gouge*.

Κοινόω, *Polluo*, to *pollute*, or *defile*, Matth. 15. 11, 18, 20. Act. 10. 15. and 21. 28. Rev. 21. 27. to have a thing in common with others, Heb. 2. 14. to *make common*, or to *call common*, Act. 10. 15.

Κοινὸς, *Communis*, *Polluus*. It signifies two things, *polluted*, and *common*; *polluted*, or *unclean*, Mark 7. 2. *common*, Acts 2. 44. and 4. 32. From the first notion of the word for *polluted*, is the Latine word *Cœnum*, a *Sink*, or *Mire*, and the Verb κοινῶ, is turned into the old Latine *quino*, from whence *inquino*, to *pollute*, is now in use, which notes the notion of it, for *polluted* to be an *ancient* and *primitive*, not any *metaphoricall secondary* notion of it: In this notion it is used, for any thing that is *forbidden* by the *Ceremoniall Lawes* of the *Jewish Worship*, as being opposite to the *clean* or *lawfull*, Act. 10. 14. and 11. 8. Rom. 14. 14. Heb. 10. 29. and from thence κοινῶν, to *defile* in severall places.

Κόλπος, *Sinus*, Luke 16. 23. All English Translations render this place, without any dissent or discord to the Greek or Latine, *Abraham's bosome*, from neither of which notwithstanding this sense, or signification of the word, can be concludently inferred. For *Sinus* in Latine, or Κόλπος, doe signifie or import, as well that which wee call in English a *Bay*, a safe *Road*, or *Harbour*, for ships, as a *Bosome*. And with the warrant of the most Learned and punctuall Interpreters of the Scripture amongst the Greek Fathers, this place may be rendred thus, *the soul of* Lazarus *was carried*, *or wafted by the Angells into the* Bay *of* Abraham, that is, into some one of those heavenly places, wherein the souls of *Abraham*, and other righteous persons did rest, as Ships in a safe *Bay* or *Harbour*, freed from all danger of wind and other annoyances, expecting time or opportunity, to be transported into the royal seat, or haven of blessednesse, which was not open or passeable, till the King of Glory did enter into it. *Dr Iackson's* 10. *Book of the Creed Chap.* 45. Notwithstanding the Learned Doctor's ingenious observation, I suppose the Translation very proper and consonant, to the generall use of the word in the Scripture, unlesse in that place onely, Act. 27. 39. *Sinum* Abraham *dixit tanquam requiem ac fruitionem justorum*. Euthymius.

Κολυμβήθρα, *Piscina*, John 5. 4. Though by rendring it in Latine *Piscina*, and *Poole* in English, it may seem to be of a larger capacity; yet being we know, by the Ancients used vulgarly for the *Font* in the Church, and that expresly from the use of it to this place; it need not be supposed here, to have been of any such large capacity. *Dr. Hammond.*

Κοπάω, *Laboro*. It is frequently applied to such as take great pains: to * *Fishermen*, and translated, *we have toyled*, Luke 5. 5. to *Husbandmen*, 2 Tim. 2. 6. to such as labour in *Harvest*, John 4. 6. to *Handicraftsmen*, Ephes. 4. 28. All these shew, that the word implieth a diligent and hard labour.

* See Mat. 6. 28. Joh. 4. 38. Mat. 11. 28. Κόπος, *labor est fatigans* Inde Κοπάω. *Schmidius.*

Κράζω, *Clamo*. It useth to be applied to such as are in great *distresse*; as to *blind* men, Matth. 9. 27. to men *affrighted*, and in *danger*, Matth. 14. 26, 30. to a Woman in *travell*, Rev. 12. 2. to *lamenters* of great desolations, Rev. 18. 18, 19.

Κραταιὸς, *Potentissimus*, Act. 23. 26. *Vox* κράτος (*de qua quæ viri magni protulerunt, confiteor non usquequaque probari mihi*) *non tantùm magnatibus tribuitur, sed & cujusvis ordinis hominibus quos amici, ejusmodi eloquio honestare volwerint. Significat autem, non ut Recentior* præstantissimus, *sed* optimus, *ut optimè hîc, Luc.* 1. 3. *& infra* 26. 25. *vertebat vetus Interpres; cujus eruditionem centenis aliquot locis ille alter nequaquam assecutus videtur.* Pricæus in loc. By *recentior interpres*, Dr. *Price* himself (somewhere on Luke) saith he means *Beza*, and we may see by this sharp passage, and divers others in his Annotations, how quick he is upon *Beza*, and also how highly he magnifies the *Vulgar* Version. Our Translation here is most excellent, *Præstantissimus*, propriè *Potentissimus*. Quod autem Κράτος à τὸ κράτος formetur, quivis facile videt, *Schmidius.*

Κράτος, *Imperium*, Heb. 2. 14. it is an emphaticall word, it is used twelve times in the New Testament, and in every of those places except this, attributed to God, so, as for the most part, it sets out a Divine and Almighty Power.

Κραυγάζω, *Clamo*. It is attributed to the Woman who *cried* after *Iesus* for her Child, *grievously vexed with a Devil*, Mat. 15. 22. to them that would have Christ *Crucified*, Joh. 18. 40. & 19. 6, 15. & to them that would have *Paul* destroyed, Act. 22. 23. yea, it is used to set out Christs Cry at the raising of *Lazarus*, Joh. 11. 43.

Κραυγὴ *clamor*. It is applied to that Cry, which was raised about the dissention betwixt the *Pharisees* and *Sadduces*, Act. 23. 9. To the Angell that called for divine vengeance, Rev. 14. 18. and to the Cry that shall be at Christs comming to Judgement, Matth. 25. 6.

Κῶλον, *Membrum*, Heb. 3. 17. 1 τὰ κῶλα *Carcasses*. It is no where else used in the New Testament. The Apostle took it from the Septuagint, who oft translateth the Hebrew word, which signifieth a *Carcasse*, by this Greek word, Numb. 14. 29. 32. 33. 1 Sam. 17. 46. Properly it signifieth the members of the body, but by a Synecdoche, it is put for the body which is constituted of members.

1 *Quorum membra*, id est, *quorum corpora* vel *cadavera*. Τὰ κῶλα medicis sunt *membra corporis humani majora*: τὰ μέλη autem minora. Hic Synecdochicè, pro *integri corporibus cadaverum* accipitur. Respicit, ad historiam Numer. 14. *Schmidius.*

Λ.

Λατρεία. *Cultus*. a It is translated *Divine service*. Heb. 9. 1.

a Explodenda est distinctio Antichristianorum, inter λατρεία, δουλεία, & ὑπηρεσία: quum de iis quibus religiosus cultus non debetur, etiam τὸ λατρεύειν; & contra de iis quibus religiosus cultus debetur, etiam τὸ δουλεύειν usurpatum inveniatur. *Schmidius in Mat.* 4. 10.

b Λατρεύειν non tantum eſt Divina & religioſa veneratione colere, ut hoc loco. & alibi uſurpatur: ſed etiam quocunque modo ſervite vel inſervire. *Schmidius in Mat.* 4. 10.

* Ex λα particula extenſiva & τρέω tremo.

b Λατρεύω, *Servio.* It is alwayes uſed in the New Teſtament, to ſet out *Divine* and *Religious Service*: it is ſometimes tranſlated *to Worſhip*, as Act. 24. 14. Phil. 3. 3. Heb. 10. 2. it is applied to the act of *Idolaters*, in ſerving their *Idols*, as Acts 7. 4. Rom. 1. 25. but that is by reaſon of the eſteem which *Idolaters* had of that ſervice which they perform'd to their *Idols*; they eſteem'd it to be a divine and religious ſervice. According to the compoſition * of the word, it ſignifieth, *to ſerve with fear* or *trembling*; thus it implieth an awfull reſpect to him who is ſerved. It is appropriated to God in the New Teſtament, or to ſuch as are (though falſly) accounted God, as Act. 7. 42. Rom. 1. 25. It is expreſsly applied to God, Heb. 12. 28.

Λειτουργία, *Miniſtro, publicum obeo munus.* It ſignifieth the executing of a publick *Function* or *Service*, λειτουργεῖν *quòd extat* Act. 13. 2. Rom. 15. 27. Heb. 10. 11. *propriè ſignificat publicum munus obire & adminiſtrare, ex mandato injunctum officium præſtare.* Deriv. a λεῖτος, quod olim ſignificavit publicum. *Schmidius in Heb.* 1. *ver.* 14. *Act.* 13. c 2. *Miniſtred.* In the publick ſervice of God, as *Prayer*, *Preaching*, *Adminiſtration* of the *Sacraments*, and other Miniſteriall Offices. Learned *Croius* (one of the Miniſters of the Reformed Church in *France*) in his little Book, ſtiled *La Meſſe Trouvée Dans L'eſcriture*, jeeres *Francis Veron* the *Ieſuite*, for urging this place for the *Maſſe*, as if (according to a late Edition of the *French* Bible, tranſlated by the Doctours of *Lovain*) it ſhould be rendred, *as they ſaid Maſs to the Lord.* Λειτουργία d *Miniſterium*, ſee *Dr. Hammond* on Luke 2. 23. The Greek Fathers called all their ſervice by the name of *Liturgie.* Λειτουργικὸς, *Miniſtratorius*, Heb. 1. 14. the good Angels are called λειτουργικὰ πνεύματα, *miniſtratores ſpiritus, adminiſtrantes vel adminiſtrarii ſpiritus*; it ſheweth that their Miniſtery is a ſpeciall and publick Function. Λειτουργὸς, *Miniſter publicus*, e *quaſi* λειτεργὸς; it ſetteth out ſuch as are deputed to publick ſervices. It is five times uſed in the New Teſtament, in every of which places it importeth a publick employment: *Epaphroditus* who was publickly employed by the Church, is ſo ſtiled, Philip. 2. 25. and Governours of Common-wealths, Rom. 13. 3, 6. and *an Apoſtle of Ieſus Chriſt*, Rom. 15. 16. and Chriſt himſelf, Heb. 8. 2. and the Angels here.

c Λειτουργέντων δὲ αὐτῶν τῷ κυρίῳ. Quum igitur miniſtrarent Domino, Vulg.

Λιθάζω, σω, *Lapido, or*, Heb. 11. 37. *were ſtoned.* The Greek Verb is derived from λίθος, a *ſtone*; they were wont to throw ſtones at men, and thereby to ſlay them.

d Publici miniſterii adminiſtratio ut Luc. 1. 23. 2 Cor. 9. 12. Phil. 2. 17, 30. Heb. 8. 6, 9. 21. Quæ vox in Græca eccleſia, in ſpecie de Sacroſanctæ Cœnæ adminiſtratione uſurpata fuit κατ' ἐξοχὴν. cùm dignior & ſublimior adminiſtratio publica in Eccleſia non datur. *Schmidius in Heb.* 1. 14.

e Λάτρις, *Tullicus miniſter, Publica miniſteria obiens; Publica autoritate aliquid faciens.* Schmidius ibid.

Λογικὸς, *Rationalis*, Rom. 12. 1. λογικὴ λατρεία, *rationall ſervice*, in oppoſition to the *irrationall ſacrifices* under the Law; ſo λογικὸν γάλα, 1 Pet. 2. 2. may be rendred *rationall milk*, by which mens ſouls are improved, viz. *Inſtruction*, or *Chriſtian Doctrine.*

Λόγος, *Ratio, Oratio. Schmidius* on John 1. reckons up 39 acceptions of this word. It is deriv'd from λέγω, to *ſay*, or to *ſpeak*, Mat. 3. 9: anſwerably this word 1. Signifieth a *word* or *ſpeech*, which is uttered. 2. It doth alſo ſignifie a *matter*, a *thing*, Matth. 5. 32. and 21. 24. The f Hebrew דָּבָר *Dabar* ſignifies not onely a *word*, but a thing, or *matter*, as Exod. 18. 26. Eſth. 9. 31. 3. An *account*, Rom. 9. 29. It is frequently uſed, both in *taking* an *account*, as Mat. 18. 23. and 25. 19. and alſo in *giving* an *account*, as Luke 16, 2. Rom. 14. 12. the art therefore is called λογιστικὴ, *counting*, or *reckoning.* 4. reaſon by which a man is diſtinguiſht from Beaſts, who are called ζῶα ἄλογα, 2 Pet. 2. 12. Heb. 4. 12, ὁ λόγος τοῦ Θεοῦ. That the *word of God* ſhould ſignifie *Chriſt* the *eternall word*, is not impoſſible, it being among the Jewes, the known Title of the Meſſias. But this phraſe being not elſwhere found in the *New Teſtament*, ſave onely in St. *Iohn's* Writings, which is therefore called Θεολόγος, it is more reaſonable here, to take it for the *word of God*, that is, that which had been delivered by Chriſt. *Dr. Hammond.* It cannot be denied, but that the Son of God is ſet forth under this Title, ὁ λόγος, *the word.* I find five particular inſtances, John 1. 1. and ver. 14. 1 Joh. 5. 7. : and once alſo ὁ λόγος τοῦ Θεοῦ, Rev. 19. 13. Moſt uſually is this Title, *word of God*, put for Gods manifeſting his will by voice, or writing in ſacred ſcripture. Thus it is uſed in this Epiſtle, and ſtiled (as here) *the word of God*, ch. 13. 7. *The word of the beginning*, or *Doctrine of Chriſt*, chap. 6. 1. *The word Preached*, or word of hearing, chap. 4. 2. *The word of righteouſneſſe*, chap. 5. 13. *The word of exhortation*, or conſolation, chap. 13. 22. The ſeverall Metaphors, whereby the power of the word here intended, is ſet out, may moſt fitly be applied to Gods word Preached. *Dr. Gouge. Schmidius* alſo interprets it that way. *Doctrina Dei annuntiata tum in Lege, tum in Evangelio.* Beza. *Dr. Featley* interprets it of Chriſt. *Sermo Dei ipſe Dei filius eſt, vel ſcripturæ divinæ vis neutiquam violanda, cujus effectui ne iota quidem decedet.* Zegerus. g ὁ λόγος, 1 Joh. 1. 10. That by ὁ λόγος, howſoever rendred *verbum*, or *ſermo*, or upon what account ſoever it be ſo called, either of being the *eternall word* and *wiſdome* of the Father, or as the great Revealer of his will unto us, (which yet of it ſelf, is not a ſufficient cauſe of that Appellation) for others alſo reveal the will of God unto us, Act. 20. 27. Heb. 1. 1. Jeſus Chriſt is intended, is on all hands confeſſed, and may be undeniably evinced from the Context, ſee ver. 11. and 14. *Dr. Owen's Vindiciæ Evangelicæ ch.* 8. *Vide Petavium De Trinitate lib.* 6. *cap.* 1. *Tremel.* & ille ſermo. *Boder.* & illud verbum. *Apud Græcos latè patet* λόγος. *Nam & orationem, & rationem & definitionem,*

f Id inficiari nemo poteſt Evangeliſtas ſic uſos fuiſſe lingua Græca, ut multis in locis eum qui velit Germanum ſenſum aſſequi, oporteat Hebræam potius phraſin & proprietatem quàm Græcam in conſilium adhibere. Ita indubiò quòd hic Λόγος dixit pro eo uſurpatur quòd Hebræi דָּבָר dicunt. *Buxtorf. in 1 Job.* 1.

g Vocabulum λόγος, inter cæteras ſuas ſignificationes, *verbum* vertatur an *Sermo*, haud multum quidem intereſt: in Sacris præſertim literis. Eò minùs contendendum eſt, quia tam ſublimem ſecum ſenſum ſæpe in iis apportat ut Latinâ quidem nullâ dictione aut plenè aut propriè ſatis exprimi poſſit. *Loc. Script. ab Epiſc. Elienſi contra Catech. Racov. Adſerta Sect.* 1. *Vide plura ibid.* Vetus, *verbum*, Eraſmus *Sermo*, Beza & Piſcator *Sermo ille.* Primus, quòd ſciam, *Eraſmus*, veterem interpretem hoc nomine quod λόγον verbum verterit, reprehendit. Quod ſi Patrum & antiquorum ſcriptorum & teſtimonio ſtandum ſit, credo iſtos omnes multò ſæpius & lubentius *verbi*, quam *ſermonis* vocabulo uti. *Boiſſius in locum. Vide plura ibid.*

&

& alia nonnulla declarat: unde factum, ut Græci præsertim theologi, quarum vestigia secuti sunt Latini, variè hunc locum sint interpretati, dum explicare volunt qua ratione Filius dicatur λόγος, Beza in loc. *Col.* 2. 23. a shew of wisdome, λόγον Σοφίας, *the reason of wisdome*, for so it may be turned, and is by some. The way of the *Papists* is most ridiculous and absurd, yet they write whole Volumes of their Rationall of their Divine service (*Rationale Divinorum Officiorum*) to shew reason for what they do. *Mr. Burroughs* on Hos. 4. 13. *Vide Bezam in Col.* 2. 23. Τὸ λοιπὸν ὁ λοιπὸς & λοιπὸν, *Quod superest.* It is translated Hebr. 10 13. *from henceforth*, for the time to come: it is derived from λείπω, *to lack*, Luk. 18. 22 or to *want*, Tit. 3. 13. properly it signifieth a *remainder*. So Heb. 10. it implieth that, though Christ were set at Gods right hand, yet there remained somewhat to be done by him, which was to subdue his enemies. As if he should say, there is nothing now remaining, but expecting and waiting when the Lord shall accomplish his victory, that all his enemies and death shall be destroyed, 1 Cor. 15. 26.

Be catero

h Significat proditionē, corruptionem, vastationem similitudine sumta à lue ac peste, quæ corpus humanum consumit, item a lupo rapaci qui gregem devorat & vastat. *Stresio in loc.*

h Λυμαίνομαι, *Vasto, devasto, perniciem affero*, Act. 8. 3. *made havock.* The Vulgar Latine and Beza render it *wasted*. He wasted the Church, brought destruction to the Church, for this λυμαίνω, and the middle Verb λυμαίνομαι signifie. *Schmidius.*

M.

a Μαθητεύειν est *Discipulos facere, Discipulos adducere*, Matth. 28. 19. *Schmidius in* Matt. 27. 57. Quidam subtilius interpretantur τὸ μαθητεύω, Discipulos facite, quasi in conjugatione *Hiphil* dicas, Discipulate. *Beza in loc.*

b Alias dicitur etiam μάκαρ. Quod nomen deducitur secundum quosdam à privativa μὴ (nam adverbium hoc jurandi, interdum per se negare, Lexica Græca monent, & exempla docent) & nomen κὴρ, quod significat fatum, sortem. *Dorscheï Præliminaris Considerationes Theologicæ.*

Μαθητεύω, *Doceo, discipulos facio.* It signifieth most properly a *make Disciples*, as Joh. 4. 1. that is, made them Disciples by Baptizing them.

Μακάριος, b *Beatus*, 1 Tim. 1. 11. God is stiled ὁ μακάριος, the *blessed*, or the *happy*, Beatus ille. *Ambrose.*

Μακροθυμέω, *Patienter expecto.* It is translated *to bear long*, Luke 18. 7. *to suffer long*, 1 Cor. 13. 4. 2 Pet. 3. 9. *to have patience*, Matth. 18. 26, 29. *to be patient*, 1 Thess. 5. 14. James 5. 7, 8. *patiently to endure*, Heb. 6. 15. Μακροθυμήσας, *he had patiently endured*, is the interpretation of this Greek Participle, which being of the first *Aorist*, that setteth out the time *past*, may be thus also translated, *having patiently endured.* Both Translations make to the same purpose, & shew that the reward of obtaining the promise, followed upon his present enduring. It implieth two things, *patience*, and *perseverance*; for it signifieth long to endure, with a meek and quiet mind. Thus it is applied to God himself, Luke 18. 7. 2 Pet. 3. 9. and to a wise Husbandman, James 5. 7. under whose example the emphasis of the word is fitly set forth. Patient enduring hath reference both to a long date, which requireth enduring, and also to such difficulties as may fall out in that long time, which require patience. Μακροθυμία *Patientia, lenitas*, it is translated *patience*, Heb. 6. 12. James 5. 10. it is compounded of μακρὸς *long*, and θυμὸς, c *animus, iracundia.* It signifies a long forbearing to be moved; it is translated *long-suffering*, Rom. 2. 4. 2 Cor. 6. 6.

c Ὁ θυμὸς non tantum *animus* est, sed & *impetus animi*, & in specie ira. Μακροθυμεῖν ergo est, *iram non præcipitare* sed *cohibere*, tardiusculè illi obsequi, esse tardum ad iram *Jac.* 1. 19. *Schmidius in Matth.* 18 26. d Latinum nomen Græcis literis scriptum *Schmidius.* In quibus scripserat fortè quæ in usum suum ex Lege, Prophetis, imo & scriptoribus Ethnicis excerpserat. Frequens temporibus iis, ut & secutis, membranarū usus, unde & *membranas* res à se in membranis scriptas nonnulli vocaverunt, μεμβράνα, ut & φελόνη, è Græco in Latinum transiit. *Pricæus in loc.*

Μάρτυς. It is ordinarily put for a bare *witnesse*, even such a one as giveth Testimony to a thing, Heb. 3. 5. and 10. 28. and 11. 39. we sometime translate it *Martyr*, as Act. 22. 20. Rev. 2. 13. and 17. 6. when any so far standeth to the maintenance of a truth, as he loseth his life in the defence thereof, he is by a kind of excellency called a *Martyr.*

Μεμβράνα, d *Membrana*, 2 Tim. 4. 13. *the Parchments.* It may be the *Parchments* were the originals of those Epistles, which he had already written, for that he sent Transcripts, and reserved the originall Copies, may be collected from those passages, 2 Cor. 16. 21. Col. 4. 18. *Dr. Lightfoot's Harm. of the New Testament, on Act.* 20. 6. *Chartam sentit, ni fallor, in qua scriberet epistolas & alia: nam librorum modò meminerat.* Zegerus in loc.

Μεσονύκτιον, *Media nox*, Mar. 13. 35. Luk. 11, 5. Act. 16. 25. & 27. This word seems to be omitted before. *Demonstrat quidem vox illa certam noctis partem: tutius tamen non ubique eam strictè sumere, sed cum latitudine quadam (ut & fortè hoc loco) pro incerta aliqua, ac provectioris noctis portione.* Pricæus in Luc. 11. 5.

Μετάνοια e *Pœnitentia.* It is not onely a sorrow for sin, or wishing it undone, but a change of mind, Heb. 6. 1. *Repentance* not onely for, but *from dead and sinfull works.* Heb. 12. 17. *He found no place for repentance* f, is not so fit a version, as *He found no way to change his (Fathers) mind.* It is not to be referred to *Esau* but *Isaac*, Dr. *Featley* and *Gatak. Miscel. Adverss. cap.* 29.

e Μετάνοια and μεταμέλεια are used promiscuously by Strangers, and by our own Writers, by holy Writers, Lexicographers also witnessing thereunto. *Gataker. Miscel. Adverss. cap.* 29.

g Μετεωρίζομαι, *Suspenso animo sum*, Luk. 12. 29. It signifies primarily and literally, *to be carried up high in the aire*, as *clouds*, or *birds*, flying there; which because they have no *firm foundation* there, but are *tost* and *driven* about uncertainly; hence it signifies first *vagari*, to think of this and that, without any *consistence* of mind. Secondly the word signifies to *hang*, as the *clouds* doe in the *aire*, in an unquiet *suspense* or *anxiety*, so here: thus doth *pendere* to *hang* ordinarily signifie in Latine. The *Vulgar* renders it here most fitly (saith Dr. *Price*) nolite in sublime tolli. *Beza*, ne suspenso animo estote. *Piscator*, ne in sublime tollimini, a-

f Non pœnitentiæ suæ ad salutem æternam, quasi Deus eam ipsi denegasset, sed pœnitentiæ seu retractationis Patris *Isaaci*, quod benedictionem *Jacobo* fratri datam. *Schmidius in loc.* g Μετεωρίζεσθαι dicuntur *qui sunt suspenso animi inter spem metumque dubii*, ut hoc loco. Ex his quidem verbis studium meteoro logicum prohibitum contendere quod olim quosdam fecisse ex Præceptoribus meis audivi, est asininam ruditatem suam prodere. Sensus hujus loci est, *ne sitis suspenso animo*, dubitantes de cura Patris vestri Cœlestis. *Schmidius in locum.*

greeing with the old Interpreter. *Syrus*, neque distrahatur cogitatio vestra in istis. *Rectè omnino si sensum respicias.* Τὸ μεριμνᾶζειν, *enim non potest aliter hîc intelligi, quàm de iis, qui vilioribus & inferioribus curis occupati, quod summum & præcipuum est, negligunt. Quare meâ sententiâ,* μὴ μεριμνᾶζειν *perinde est, ac si dicas Latinè* : Ne mens vobis distrahatur. *Boisius in loc.*

Μηδαμῶς, *Nequaquam*, Act. 10. 14. and 11. 8. This word was also before omitted.

Μηλωτὴ, *proprie* Pellis ovilla, villus ovillum, exuvium ovillum, *i. e. Pellis à corpore ovis detracta cum lana, cujusmodi pellibus amicti olim quidam incesserunt.* Heb. 11. 37. *vestis transtulit* in Melotis, *unde* Erasmus *suspicatur veterem interpretem non intellexisse vocem Græcam, ideoque retinuisse.* Schmidius in loc.

Μήτι, Interrog. *Num quis* John 4. 33. This word was also before omitted.

Μισῶ, *Odi*, 1 John 2. 11. *He that hateth his Brother.* It cannot be taken here in the common signification, for there is no doubt, but such a one remains in darkness. Therefore *Dr. Price* thinks it is to be taken as Luke 14. 26. and elsewhere, *negligere eum, illius nullam rationem habere. cùm nempe præsidiis vitæ necessariis destituitur, cùm potentiorum injuria aut quavis alia calamitate premitur, alterique ad sublevandum eum non facultas sed voluntas deest. Fratrem hic intellige, quemvis ex humano genere.* D. Pricæi Annotat. in loc.

h Μογιλαλον, *vetus*, *mutum* Beza, *difficulter loquentem*, μογιλαλος est ⟨Hebrew⟩ *Allem*, Hebraicè, id est *mutus*. Mutus autem quodam gradu non solum qui loquendi sed etiam expeditè & clarè loquendi facultate caret. Habet ergo verus interpres: quo se defendat. Sed si displicet *mutum*, non displicebit opinor, *Attulus*, qui planè respondet μογιλάλῳ Græcorum, si credimus Glossario veteri nunquam satis laudato. *Boisius in loc.* Videtur non planè fuisse mutus, sed linguæ admodum impeditæ. Dictio nam tam ex adverbio μόγις quàm Nomine Ὁ μόγος, *labor, ærumna, difficultas*, & verbo λαλεῖν composita, quod Accentus in penultima arguit *Schmidius in loc.* Græca vox μογιλάλος propriè dicitur vix loquens, vel linguam habens præpeditam, verbum quod præcessit subindicat illum & surdum fuisse & mutum; & quisquis natura surdus est, idem & mutus sit oportet, propterea quod non aliunde quàm ex auditu homo loquens efficiatur: nisi fortè dicamus utroque vitio utcunque laborasse. *Zegerus in locum.*

in his *humane* nature, undertaking an *Office* design'd him by God, and most strictly obeying him in all things. *Dr. Hammond.* Either in the nature and essence of God, as the ancient Fathers generally expound the word μορφὴ here used, or in the state, that is, the glory and Majesty of God, appearing no otherwise, neither to Angels nor to men, then as God in Divine glory and Majesty. *Dr. Featley.* i. e. *Talis qualis Deus est, ideóque verus Deus: vix alius locus est ad refellendas omnes adversus Christi personam hæreses illustrior.* Beza.

i Μυέω, *Initiatus sum*, Phil. 4. 12. *I am instructed*, or initiated. *Metaphora sumpta est à rebus sacris, quam libens servavi Sic enim significat Apostolus, sanctificatam esse nostram tum abundantiam tum inopiam: denique totam hanc nostram vitam quasi perpetui sacrificii instar esse.* Beza in loc.

Μυστήριον, *Mysterium*. 1. *Est* Arcanum, res arcana, *quam sermone evulgare non licet, cùm in aliis, tum maxime in sacris*, 2. Res occulta & mystica ratione aliquid aliud innuens, *Matth.* 13. 11. *Marc.* 4. 11. *Luc.* 8, 10. *Ephes.* 5. 31, 32. 3. Res humanæ rationi planè ignota, & non nisi Divinitus revelata, 1 *Cor.* 4. 1. & 13. 2. & *hoc loco* Schmidius *in Epist. ad* 1. *Timoth. cap.* 3. *ver.* 16.

i Μυέω, est *Instituo in sacris. Doceo sacra. Doceo ea, quæ ad Religionem pertinent.* Passivum μυοῦμαι. *Instituor in sacris. Edoceor sacra. Initior sacris.* Interdum tamen in genere *Instituor, Doceor*, significat ut Phil. 4. 12. *Schmidius in cap.* 3. *Epist.* 1. *ad Timoth. v.* 16.

N.

a Ναὶ, Matth. 15. 27. is a signe of *beseeching*, not onely of *assenting*, as Philem. ver. 20. Rev. 22. 20. This use of it seems to be taken from the Hebrew נָא *Na*, which is a form of exhorting or praying, Numb. 12. 13. Gen. 19. 7, 8. and 18, 30, 32.

Νεφρὸς, *Ren*, Apoc. 2. 23. This word was before omitted.

Νομοθετέω, b *Legem facio*, Heb. 7. 11. *Received the Law*, or were subjected to the Law, or the Law was ratified to the people; our English doth follow the Vulgar Latine. *Beza* reads it, *Sancita Lex est populo.* The Verb active signifieth to *make a Law*, or to *appoint*, or *establish a Law.* The passive signifieth, *to be established by Law.* This very word is used, chap. 8. 6. and translated *established.*

c Νουθεσία, *Monitum*, Eph. 6. 4. As this word refers to practise, it is used two wayes. 1. As it refers to *Dutie*, so it is to be done beforehand, 1 Cor. 10. 11. Rom. 15. 14. 2. As it refers to *Sin*, so it is to be given after the offence is committed, Tit. 3. 10.

a Ναὶ est particula in ratione affirmandi. etiam Latinis usurpata. nai, *Schmidius in Matth.* 5. 37. *Matth.* 15. 27. & *Philem. v.* 20. est particula obsecrandi. Id in *Matth.* 15.

b From νόμος lex & τίθημι Pono νομοθετεῖν est *Legem ferre. Legem sancire. Legem imponere.* Schmidius.

c By this place and Col. 3. 16. it appears, there is a difference between *instruction* and *admonition*. *Instruction* refers to *Doctrine* and matters of *Faith*, *Admonition* to *Manners* and matters of *Practise*.

Ξ.

Ξηρὰ, *Terra arida*, so it is rendred by *Stephanus*, and *arida* by *Beza*, and that hath the same signification, Heb. 11. 29. *dry land.* This word *land* is not in the Greek,

Greek, but yet understood. When this word *dry* is applied to other things, that other thing useth to be expressed, as a *dry hand*, Matth. 17 10. *a dry Tree*, Luke 23. 31. But when it is attributed to the *earth*, the Substantive useth to be left out, as Mat. 23. 15. *Ye compasse Sea and Land* a: The word translated *Land*, is the word that is here used in the Text, and signifieth *dry*. See Exod. 14. 21, 22. some refer this circumstance of the *dry land*, to the boldnesse of the Israelites, as if they had gone through thick and thin, as lustily, as if they had gone on dry, hard ground.

a Ita dicitur Hebræis ea terræ portio ex qua Deus nostri causa aquas repulit, cujus beneficii recordatio fecit, ut hoc nomen non invitus retinerem. *Beza in Matth.* 23. 15.

O.

Ὁδηγέω, *Introduco*, John 16. 13. *He will guide you*, or lead gently, shall doe it so as your selves shall be active in the work. He that is led, must himself put forth his strength and goe.

Οἰκοδομία, *Ædificatio*, 1 Tit. 1. 4. Onely this word was omitted before.

Οἰκτιρμὸς, *Miseratio*, Heb. 10. 28. It is translated *Mercy*, it commeth from Οἰκτίρω *misericordia*. This word is 5 times used in the New Testament; it is twice attributed to God, once, as he is the subject thereof, and stiled, *Mercies of God*, Rom. 12. 1. another time as he is the *Father*, and *fountain of mercies*, 2 Cor. 1. 3. twice the word signifieth *bowels*, is joyned with it, as *bowels* and *mercies*, Phil. 2. 1. and *bowels of mercies*, Col. 3. 12.

Ὀλιγωρία, *Negligo*, a *parvipendo*, Heb. 12. 5. *despise*. The Greek word signifieth *to have little care of a thing*, to neglect it, or to contemn it. It is used to expresse the fault of a Child or Servant, in too light an esteem of his Parent or Master.

Ὁμοιοπαθὴς, *Iisdem affectionibus obnoxius*. Act. 14. b 15. that is (saith Beza) mortall, and partakers of the same humane nature with you. Παῖδα *vocant in genere* (saith he) *quæcunque homines ab æterna illa & incorporea & invariabili natura divina secernunt.*

Ὁμολογία, *Profiteor, unum idemque dico, consentio*, Heb. 13. 15. *giving thanks to*, or confessing to. The simple Verb λέγω signifies to *speak*, or utter a thing. This word is compounded of that word, and the Preposition ὁμῶς, *simul*, it may have reference to many persons, consenting together in the expression of their mind, or to the heart and voyce consenting together. It signifies 1. To *professe*, Matth. 7. 28. hence ὁμολογία, *profession*, 1 Tim. 6. 12. it signifies *consent*. 2. To *promise* or *protest*, Matth. 14. 7. 3. To *confesse*, Matth. 10. 32. In this sense it is most frequently used in the New Testament. *See Schmidius on Titus* 1. 16.

c Ὁμολογουμένως, *Sine controversia, communi omnium consensione*, 1 Tim. 3. 16. *without controversie*. By a common consent and generall confession of all the godly, though otherwise it was the greatest Controversie in that age to others, whether Christ was the Son of God.

Ὀμόω, *Iuro*, Matth. 5. 34, 36. and 23. 16, 18, 20, 21, 22. Mark 6. 23. Luke 1. 73. Act. 2. 30. & 7. 17. Heb. 3 11, 18. and 4. 3. and 6. 13. and 7. 21. Apoc. 10. 6. This word was also before omitted.

Ὀνειδίζω, *Cum probris increpo, convitiis exprobro*. It is sometimes taken in a good sense, when one justly upbraids another with ingratitude, or for an unworthy carriage after benefits received, then it is translated *upbraid*, Matth. 11. 20. Mark 16. 14. It is used in a bad sense, when one unjustly seeketh to disgrace another for that which is good, thus it is translated *revile*, Matth. 5. d 11. and Mark 15. 32. It is used also Matth. 27. 44. Luke 6. 22. Rom. 15. 3. 1 Tim. 4. 10. James 4. 5.

Ὀνειδισμὸς, *Convicium*, 1 Pet. 4. 14. This Noun is alwayes used in a bad sense, Rom. 15. 3. 1 Tim. 3. 7. Heb. 10. 33. and 11. 26. and 13. 13.

Ὀνικὸς, *Asinarius*, Luke 17. 2. e a *Millstone*, such as is drawn by an *Asse*, so Beza, Dr. *Hammond*, and other Interpreters generally; but *Mr. Bois* of *Ely*, prefers even here the Version of the ancient Interpreter, *lapis molaris*, and saith, *mola asinaria*, is not spoken of the Stone, but of the whole frame, which is called *molendinum*, and that μύλος in Greek, Deut. 24. 6. is used for the lower *Millstone*, to which ὀνικὸς is here added as an Epithet. *Dr. Price* commendeth also the Version of the Vulgar here, yet Matth. 18. 6. even it hath *mola asinaria*.

Ὀρθοτομία, *Recte seco*, 2 Tim. 2. 15. That ὀρθοτομεῖν, *to divide aright*, should refer to the *custome* in the *Sacrifices*, which were to be cut after a *certain* prescribed *manner*, & of them some *parts* given to the *Priests*, may probably be imagined. But another notion of the *phrase* here, as it is joyned with the *word of truth*, may seem more probable. For in the *Old Testament* the *Greek Translatours* use of the word, belongs to a *way* or *path* to go in, which was wont to be *cut* out, that it might be *fitter* for *use*, thence the Latine phrase, *viam secare*, to *cut a way*, that is, to go before, and direct any in their journey. The *Gospel* of *Christ*, the *word* of *truth*, being most fitly resembled to a *way*, (much better then to a *Sacrifice*) ὀρθοτομεῖν λόγον ἀληθείας, *rightly to cut the word of truth*, is to *goe uprightly*, and according to the *truth* before others in Christianity. *Dr. Hammond in loc.* The Metap or is taken

a Ὀλίγος, 1. *Est paucus, varius numero*, quatenus opponitur multis ut Matth. 7. 14. Mat. 20. 16. & 22. 14. 2. *Exiguus, parvus magnitudine*, vel *mole*, vel etiam *statura*, vel *æstimatione* vel *ponderе*, vel *vi*, vel quocunque modo, *tenuis* &c. quatenus opponitur magno, Act. 12. 18, & 14. 28. & 15. 2. & 19. 23. 24. 1 Tim. 5. 23. Jac. 3. 5. Apoc. 12. 12. 3. Interdum utraque significatio simul locum habet ut hoc loco, & Mar. 8. 7 nam paucos fuisse, extra dubium est, & parvos fuisse diminuta forma indicat. *Schmidius in Matth.* 15. 24. b In compositis dictionibus Latinè reddendis vel negligenda est altera pars compositionis (quod fieri interdum potest salvo sensu) vel uni dictioni Græcæ exprimendæ, coacervandæ complures Latinæ. Raro enim ad Græcorum in hac re fœlicitatem lingua Latina aspirat. *Beroalus loc.*

c 1. *Significat convenienter, consentaneè.* 2. *Confessè, ex confesso, communi omnium confessione.* Schmidius in loc.

d Ὀνειδίσαντο ὑμᾶς i. e. convicia & probra in vos innocentes conjecerint. *Schmidius.*

e Ὀνικὸς hic ponitur ad designandam id genus molam quæ jumentis, præcipuè asinis, non manu, circum agit. Lapidem molarem non eum solū hic intellexerim qui pars molæ, sed & quemvis alium, mensuram ejusmodi lapidum æquantem vel excedentem. *Tricaus in loc. Vide Schmidium in Matth.* 18. 6.

f Vide *Beram.* Expositores quidā inter nuperos & eruditos istos haud postremi nominis, metaphoram inde deductam putant à quibusdam modis ritibusque secandi sub

Lege victimas. *Pricaus in loc. Vide Dilherri Disputat. Academ. Tomum secundum cap.* 9. Ὀρθοτομεῖν *recte secare*, propriè. Hoc loco metaphoricè, *verbum veritatis aptè & distinctè commodèque tradere & proponere*: id quod præter alia, in primis fit rectè distinguendo Legem & Evangelium. *Schmidius in locum.*

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either from the cutting and squaring out of the streets and high-wayes, and setting out the bounds of mens lands and possessions, or from the Priests of the Old Testament, who having slain the beasts that were to be sacrificed, did joynt them. The *French* render it *distribuant droitement*, we, *rightly dividing*; Broughton, *handling right*, according to the g Vulgar.

g Rectè tractantem.

Ὅτι, *Quòd.* Here and in some other places, it hath a *peculiar* notion, nearer an *explective*, then a *causall*, and is best rendred by the Latine *scilicet*, the English, *thus*, or the like, as a *form* onely of introducing the speech that comes after, Matth. 7. 23. and 10. 7. and 26. 72, 74, 75. Rom. 3. 8. *Dr. Hammond on Matth.* 6. 23.

Οὗτος, *Hic.* It is a relative Pronoun, and properly signifies *This*, or *He*, but it being of the Masculine Gender, the word *Man* is frequently joyned with it, to shew the meaning of it. Sometimes even in Greek the word *Man* is expressed, as Mark 15. 39. Joh. 9. 16. It is used sometime by way of excellency and eminency, as Luke 23. 41. Heb. 3. 3. and 7. 4. and sometimes by way of derision and scorn, as Matth. 27. 47. In this sense it is oft thus translated, *this fellow*, Matth. 12. 24. Act. 18. 13.

Ὠφείλω, *Debeo*, Heb. 2. 17. *it behoved.* Ὤφειλε, *Debuit.* This word hath a reference, 1. To a Debt that we ought to pay, Matth. 18. 28. Luke 7. 41. 2. To a Duty that one ought to perform, 2 Thess. 1. 3. 3. To a Punishment which ought to be inflicted, Joh. 19 7. In all these senses it is here fitly used. 1. Christ as a surety for man, Heb. 7. 27. ought to pay mans debt. Prov. 6. 1, 2. 2. As hewas sent of the Father, he ought to doe that for which he was sent, Joh. 9. 4. 3. As he took upon him the sins of the Elect, the punishment of them ought to be inflicted upon him. *Dr. Gouge.*

Π.

Παιδεία, *Correctio, Institutio*, it is translated, *Chastening*, Heb. 12. 5. According to the notation of it, it signifieth such a Correction as a Parent gives to his Child, and that for his amendment, 2 Sam. 7. 14. Psal. 89. 30, 31. Rev. 3. 19. It is used sometimes for Instruction, as 2 Tim. 3. 16.

a It is derived from παῖς *puer.* Παιδεύω, to *Correct*, Luke 23. 16, 22. comes from the same root.

b Πάλιν, *Porro, rursum*, it is translated, *again*, Heb. 4. 5. Sometimes it is used to joyn divers proofs of one and the same thing, as Heb. 1. 5, 6. but Heb. 4. 5. it is taken for another time then that which was mentioned, ver. 4.

b Habet sex præcipuè significationes. 1. Significat *Iterationem*, *Iterum*, *Rursus*, quando Iterum fit. quod & antea factum fuit. Matth. 4. 8. & 13. 44, 45, 47. & 18. 19. & 19. 24. & 20. 5. & 21. 36. & 22. 1, 4. & 26. 43, 72. & 27. 50. & alibi sæpe. 2. *Vicissitudinem*, sive *Collationem oppositivam.* Matth 4. 7. Joh. 16 17, 19. 22. 1 Cor. 12. 21. 3. *Contrariationem factorum*, vel eventorum, *Contrà, vice versâ*, Ioh. 16. 28. Gal. 5. 3. Παλινῳδία est, quando id, quod dictum aut factum est, revocatur aut retractatur. 4. *Retroactionem*, retrò, rursus, Mar. 2. 1. 5. *Redintegrationem, Denuo, De novo.* Mar. 10. 10. Ioh. 20. 10. 6. Denique *ordinem* seu *Continuationem, Porrò.* Matth. 5. 33. 2 Cor. 12. 19. *Schmidius in Joh.* 12, 22.

Παλιγγενεσία. It signifies *renascentia*, or *regeneratio*, a *new*, or *second state*, Mat. 19. 20.

Πανήγυρις, *Conventus universalis*, Heb. 12, 23. *Generall assembly.* It signifies properly a *Theatre*, a *multitude of people* come together, as in the Grecian games, to behold their *agones*, & their *sacra.* Hence doth it signifie also any *frequentia populi*, but especially a *promiscuous mixt multitude* from all parts, and in a *sacred sense*, an *assembly of worshippers*, of all sorts and Countreys, which is a particular mention of the Christian Church. *Dr. Hammond.* It is applied here to the Catholick Church.

Παντελὲς, *Perfectè*, Heb. 7. 25 c. This Greek Adjective here translated *uttermost*, is compounded of πᾶν, *all*, and τέλος, *end*; it implieth that which is brought to a full end, nothing need more to be done thereabouts. Our English word *uttermost*, signifieth as much as can be done. There is nothing beyond the uttermost.

c Εἰς τὸ παντελὲς, to *perpetuity*, or *evermore.* The Greek word signifieth all manner of perfection.

Παραβολὴ, *Parabola.* The Verb Παραβάλλω signifieth to *lay*, to *compare together*, Mark 4. 30. Thence is derived this Noun which is translated *figure*, Heb. 9. 9. It hath sundry significations in the New Testament; for it signifieth, 1. A dark and obscure sentence, Mark 7. 17. 2. A comparison or resemblance of a thing, Matth. 13. 3. 3. A proverbiall speech d Luke 4. 23. 4. The similitude or likenesse of a thing, Heb. 11. 19. 5. A type of some thing to come, so it is used, Heb. 9. 9. thereupon we have translated it a *figure*, that is, a representation of some other thing.

d Propriè est *Comparatio*, *similitudo.* Hoc loco, *proverbium* reddidi cum *Luthero, Camerario, Beza, Schmidius in Luc.* 4. 23. A metaphor is a Simile contracted into one word, an Allegory a continued metaphor, and a Parable much what of the same nature. Christs Parables are the surest characters of mens dispositions. Est,

Παραβιάζομαι, *Adigo, amicè adigo*, Luc. 24. 29. Παραβιάζεσθαι *hîc non vi adigere significat, sed instanter rogare: quo & sensu occurrit apud Lucam nostrum* Act. 16. 15. Prece cogere *habemus apud Horatium.* Pricæus in loc. *they constrained him*; they over-intreated him by their importunity, they compelled him by entreaty, not by violence.

Παραδίδωμι, *Trado, Prodo*, Mark 4. 29. *brought forth*,] is *ripe.* Παραδῷ ὁ καρπὸς signifies the *ripeneſſe* of the *fruit*, because when *fruit is ripe*, it doth as it were *deliver* it self to the *Gatherer. Quia ructus jam maturus, se messoriveluti demetendum tradit.* Boisius in loc.

e Παράκλησις, *Exhortor, Consolor.* It signifies to *call for*, Act. 28. 20. we use to call for those to whom we intend som good, either by direction, admonition, exhorta-

hoc genus parabolarum à sapientia antiqua frequentarum, ex quo sunt fabellarum quoque narrationes. *Camerarius.*

e 1. Et propriè est *Advoco*, *ad me voco*, *accerso*, Act. 28. 20. 2. *In patrocinium advoco, Patrocinium imploro, Patronum expeto.* Quod significatum etsi in N. T. non reperitur: ve bale tamen inde deductum, παράκλητος, aliquoties datur; & vel de spiritu sancto accipitur, Ioh. 14. 16. 26. & 15. 26. & 16. 7. Ubi sive Advocatum vel Patronum sive Consolatorem eum multis reddas, non aberrabis. Vel de ipso Domino nostro Iesu Christo, 1 Ioh. 2. 1. 3. Consolor, solatio reficio, Act. 16 40. 2 Cor. 1. 4. *bis* 2. 7. & 7. 6. *bis* Ephel. 6. 22. Col. 4 8. 1 Thess. 2. 17. Hujus Passivum παρακαλέομαι, Latino *Consolari* Passivè commodè reddi non potest, ideoque vel *Consolationem percipio, Consolatione fruor*, ut Matth. 5. 42. *Consolationem admitto*, Matth 2. 18. 2 Cor. 13. 11. 4. *Rogo, Obsecro*, Matth. 8. 5. & sæpè alibi absolutè. 5. *Precor*, 1 Cor. 4. 13. 6. In specie, *Rogo veniam, Deprecor*, Act. 16 39 7. *Exhortor, Adhortor, Hortor, Moneo*, Luc. 3. 10. *Schmidius in Marc.* 1. 40.

on,

on, or consolation. It signifieth to *beseech*, Rom. 15. 30. to *comfort*, 2 Cor. 7. 6. It is most frequently translated to *exhort*, Heb. 3. 13.

Παράκλησις, *Consolatio, Exhortatio.* It is sometimes translated *Exhortation*, Act. 13. 15. Rom. 12. 8 Heb. 13. 22. and sometimes *Consolation*, Luke 2. 25, 28. 2 Cor. 1. 3. Heb. 6. 16. See *D. Hammond* on Joh. 14 16.

Παράκλητος, *Paracletus.* It comes from a word of a *large*, and so *ambiguous* signification; and consequently may be rendred *Advocate, Exhorter*, or *Comforter*, and every one of these doe fitly accord to the Offices of the *Holy Ghost* among the *Apostles*, (on whom he was to descend) and ever since in the *Church*, and therefore ought not to be so rendred by any one of these, as to exclude the others. but to be left in the latitude of the signification, which belongs to the Greek word. Yet the truth is, one notion there is of the word, which seems to be especially referred to both here, when he is called *Paracletus*, and chap. 16. 8. and that is the first notion, that of an *Advocate*, or *Interlocutor*; an *Advocate* of the *Christians* Cause with God, Rom. 8. 26. and so also with men, teaching the Apostles *what they shall say*, when they are *brought* before *Kings*, &c. Mat. 10. 20. and an *Advocate*, or *Actor* of Christs Cause against the *world* of *Unbelievers*, and *Crucifiers*, Joh. 15. 26. and efficaciously *convincing* the *adversaries*, Joh. 16. 8. and this is the notion of the word retained among the *Talmudists* f, who continue the Greek word without the *Termination*, and set in opposition to κατήγορος, an *Accuser*. Dr. *Hammond* on John 14. 16. ἄλλον παράκλητον, *vetus* alium paracletum: *Erasmus* & *Beza*, alium consolatorem: *Rursus Beza* & *Piscator*, alium advocatum, *Boisius in loc.* Joh. 16. 7. Beza *vertit* advocatus, & Joh. 14. 16. *notat, Spiritum sanctum dici* παράκλητον, *quòd interpellet pro nobis, ut est* Rom. 8. 26. *Advocatos enim, Græcè* παρακλήτους, *dictos fuisse eos qui pro reis deprecabantur. Hoc* Camero (*ut est in ejus Myrotheciô*) *impugnat, ac contendit Spiritum vocari* παράκλητον (*unde Syrus Interpres habet* Paraclita, *quæ vox etiam in Hebræorum scriptis est usitata*) *quia est Doctor noster & consolator, non autem deprecationem quandam & intercessionem spiritus voce illâ denotari. sed immeritò hîc se* Camero *opponit* Bezæ, *quem* Ludovicus de Dieu *ad* Joh. 14. 16. *laudandum censet, quòd* παράκλητον *hîc non* Consolatorem, *sed* Advocatum *vertit*. Cart. Mellific. Hebraic. l. 2. c. 6.

Παρακύπτω, g *Introspicio*, James 1. 25. *whoso looketh into*: he that *hath looked* close and dwelt upon it. It signifieth an accurate and intentive looking upon a thing, bowing and stooping down to it, see Joh. 20. 5. 1 Pet. 1. 2. Hereby we are to understand, a diligent and intentive hearing, and reading Gods word, and meditating there upon. Dr. *Featley*. Ἐστὶ παρακύπτειν *pronocapite ac inflexo collo & corpore in rem quampiam introspicere uti liquet è collatione locorum, Lucæ* 24. *ver.* 12. *Iohan*, 20. *ver.* 5. 1 *Pet.* 1 *ver.* 12. *Vnà igitur* παρακύψεως *voce commendatur nobis, tùm singularis humilitas tùm intentum studium in contemplando Christum, in evangelica doctrina propositum.* Brochmand in Jac. 1. v. 25.

Παραλλαγὴ, *Transmutatio*, James 1. 17. h *variableness*. The Greek word signifies Astronomically the severall habitudes and positions, wherein the *Sun* appears to us every day at the *rising*, in the *meridian*, and when it *sets*. Dr. *Hammond*.

Παραῤῥέω, *Perfluo, Præterfluo*, Heb. 2. 1. *let them slip*, a phrase used from the *water*, which when 'tis not kept within *limits*, *falls away*, *runs about*. Prov. 3. 21. *fall not away*, is set opposite to *but keep*, and so here to *take heed*, therefore the *Syriack* and *Arabick* render it, *least we fall*: *Broughton* renders it, *least they turn away from our eyes.*

Παρατήρησις, *Observatio*, Luke 17. 20. μετὰ παρατηρήσεως, *expectando, præstolando*, Dr. Price *vulgatus*, *cum observatione*. It is used, 1. For a *curious Observation*; God drops grace into the heart, men know not how. 2. A *superstitious Observation*, so the i Verb is used, Gal. 4. 10.

Παροξυσμὸς, *Irritamentum*. 1. It is used in a good sense, when it is to duty, 2. In a bad sense, for such a provocation as causeth wrath, Acts 15. 39. When a Disease hath intermitted a while, and begins its accesse and violence again, that is called a Paroxism of sickness; when a Brabble is louder and louder, that is a Paroxism of contention. D. *Hacket in his Sermon before the King.*

Παῤῥησία, k *Libertas, fiducia*. This word in the New Testament hath divers significations: 1. It signifieth *boldnesse, confidence, fearlessnesse of danger*, so John 11. 54. Acts 28. 31. Phil. 1. 20. Heb. 3. 6. and 10. 35. 1 Joh. 4. 17. And so Παῤῥησιάζομαι in two places of the Acts, chap. 13. 46. and 26. 26. so Ephes. 6. 20. & 1 Thess. 2. 2. 2. It signifies *freeness*, or *liberty of speaking*, saying what a man will, so Act. 2. 29. 2 Cor. 7. 4. Heb. 4. 16. Philem. 8. 1 John 2. 28. and 3. 21. 3. *Perspicuity* of *speech*, Joh. 10. 24. and 11. 14. & 16. 25. 29. 2 Cor. 3. 12. 4. Speaking in any *Assembly*, in a *declamatory way* of *Oration*, speaking to the people, Mark 8. 32. John 7. 13. 26. and 18. 20. 5. It signifies *Authority*, Act. 4. 29, 31. Ephes. 6. 19. Col. 2. 15. and so here. *Dr Hammond on Iohn* 7. 4.

Πᾶς, l *Omnis*. This word (saith *Schmidius*) h Deus noster est ἀπαράλλακτος, id est, in quo alternata & permutata variatio locum non invenit, ac eo propter per omnia sibi semper similis Παραλλάττειν enim est alternatim variare. Sol quidem, qui in cœlo est, παραλλακτός est, diversasque induit formas ac facies, dum jam oritur, jam occidit, jam limpidus lucet, jam obscurus delitescit. *Brochm. in loc.*

i The Verb is used also, Luke 20. 20, Quæ singula allusionem habent aut ad militares insidias, aut ferarum certè aut latronum ferarum more insidias struentium. *Dricaus in Luc.* 20. 20.

k Ἡ παῤῥησία, est *Libertas*, non quidem qualis est Ἐλευθερία quæ opponitur, τῇ Δουλείᾳ, *servituti*: sed ea, quæ præcipuè in Loquendo & Agendo, cum bona conscientia, ejusque fiducia consistit quasi πάντων ῥῆσις vel ῥητεία. *Schmidius in* 1 *ad Tim.* 1. 13.

f In hac voce Joannes ut in voce λόγος atque aliis Chaldaissat unde factum quod Syrus & Arabs hoc loco vocem Græcam retinuerunt; definentiâ tantùm ad linguæ suæ ingenium aptatâ. *Mori Nota ad Joh.* 16.

g Κύπτειν est, *Pronum esse, Inclinatum esse, Luc.* 13. 11. Mulier συγκύπτουσα, ita *Contracta & incurvata, ut non potuerit rursum caput erigere.* Hinc παρακύπτειν, *est inclinato corpore & prono capite diligenter introspicere*; quod Petrus hic fecit. Sic Ioh. 20. 11. 1 Pet. 1. 12. metaphoricè de Angelis dicitur, *Schmidius in Luc.* 24. 12. *Vide plura, ibid* Jac. 1. 25. est quidem παρακύπτειν, ut hic notat vir summus, quovis modo inspicere. Expono tamen potius hoc loco *diligenter legem inspicere*. Pricæi Annotat. in loc.

l Est πᾶς, πᾶσα, πᾶν, adjectivè, vox πολύσημος, &, 1. Significat *Omnis* universaliter & generaliter, inclusis omnibus speciebus & individuis, nulla nullóque excluso, Mat. 2. 4. & 5. 22. 1 Cor. 15. 27. Heb. 2. 8. 2. *Totus*, vel etiam *universus* totaliter, acceptis omnibus partibus aut gradibus rei, Mat. 3. 5. & 8. 32. & 21. 10. Sic & Latinis *Omnis* pro totus. sæpe usurpatur. Cæsar initio, *omnis Gallia in tres partes est divisa*, pro tota Gallia. 3. *Quivis* indefinitè Act. 10. 12. 1 Cor. 10. 25. Mat. 4. 23. & 2. 3. & 3. 5. 4. *Omnis*, intentionaliter, Mat. 3 10. Luc. 1. 6. 5. *Omnis*, restrictè, vel *totus* restrictè: ratione videlicet subjectæ materiæ, aut aliarum circumstantiarũ, Mat. 1. 17. Act. 8 10. 6. *Omnis* collectivè, Act. 19. 7. & 27. 37. 7. Singuli distributivè præsertim cum κατὰ Act. 13. 17. 8. Interdum peculiarem significationem habet, quando cum negatione copulatur, Mat. 7. 31. *Schmidius in Matth*, 19. 3.

is more then 1250 times used in the New Testament. *Plus quàm millies ducenties quinquagies, hæc vox in N. Test. recurrit.* Schmidius *in Epist. 1. ad Tim. cap. 2. ver. 4.* This generall *All*, hath in sundry places restraints or limitations. 1. It restrains to all kinds and sorts of things, as 2 Pet 3. 4. 2. It is used Synecdochically, Joh. 4. 29. many secret things. Heb. 2. 9. ὑπὲρ παντὸς, *for every man.* Some much insist on this Text, because the word is used in the singular number. The collective phrase in the singular number, is answerable to the generall in the plurall number, *for all.* 2 Cor. 5. 15. But the generall or indefinite particle, *All*, or *every one*, admits limitations. In this case of Christs death it must needs be limited, see Matth. 1. 21. John 10. 16. and 17. 6, 9. Rev. 5. 9. ὑπὲρ παντὸς *pro* ὑπὲρ πάντων *dixit, ubi rursus annotandum particulam universalem non complecti singulos homines, sed omnia Christi membra in unum corpus conjungere.* Beza in loc. *Dr. Featley* on this place quoteth Rom. 5. 18. 1 Tim. 2. 4. (so I suppose it should be) 1 John 2. 2. as parallell to these words. Where there is nothing in the Text, nor in any other part of Scripture, nor in common reason and understanding, to limit this generall, it is to be taken in the largest extent, as John 1. 3. Matth. 11. 27. Heb. 1. 2. πάντων, *of all things.* The Greek may be restrained to *persons*, as being of the Masculine Gender: or extended to *things* as to the Neuter. This latter includeth the former: for if he be heir of all things, then also of all persons; for he that is Heir and Lord of all things, must needs also be so of all persons. Besides, it is more proper to say an heir of things, then of persons; well therefore hath our English taken away the ambiguity, by translating it m *heir of all things*: and thus it answers the Prophetical promise, Psal. 2. 8. *Dr. Gouge* in loc. Heb. 13. 4. Τίμιος ὁ γάμος ἐν πᾶσι. This phrase [*in all*] is so indefinite, as it may be referred to any of the Genders, and to persons, or to things. They who apply it to persons, translate it *inter omnes, among all*, or *among all men*: amongst all sorts, degrees, conditions, sexes. They who apply it to things, thus take it, *in omnibus, every way*, or *in every thing* that appertain to Marriage: or in all estates, whether of peace or trouble. Some say the Apostle here intends it of persons, because he opposeth it to whoremongers and adulterers. This generall then, is to be limited to such as are fit for marriage, and to whom marriage is lawfull. Marriage may be, and is honourable in all, yet not all kind of marriage. It is lawfull for any to marry, yet not to marry with any. See 1 Corin. 7. 39. 2 Tim. 3. 16. Πᾶσα γραφὴ θεόπνευστος, *All*, or *the whole* n *Scripture is given by inspiration of God*, or is breathed from God. Every part of Scripture is divinely inspired, 2 Pet. 1. 20, 21.

Πάσχα, *Pascha.* Both this Greek and the Latine word comes from the Hebrew word *Pesach*, we call it fitly *Passeover* in English, and it is so translated. Heb. 11. 28. Act. 12. 4. μετὰ τὸ πάσχα, *after Easter*, post pascha, *Vulg.* Beza, *after the Passeover.* The word *Easter* was not found out many hundred yeares after this was spoken by *Peter.*

Πατριάρχης, *Patriarcha.* It is compounded of Πατὴρ, *Father*, and Ἀρχὴ, *Principium, Imperium*, Beginning, or Principality. The *first*, or *chiefest Father.* It is attributed to *Abraham*, Heb. 7. 4. to the twelve sons of *Iacob*, Act. 7. 8, 9. and to *David*, Act. 2. 29. The first Governours were termed *Patriarchs*, that is, *Father-Princes*, their Compound Name speaking their mixt Authority. *Dr. Fuller.*

Παραδοτὸν, *a patribus traditus*, 1 Pet. 1. 18. *received by tradition from your Fathers*: delivered from your Fathers, *Broughton.* That is, either by their examples, or teaching. Some suppose that here the Apostle intends those Pharisaicall traditions, which they had learned from their Fathers. He speakes of those Fathers (saith *Beza*) of whom mention is made, Ezek. 20. 18. and often elsewhere.

Πειράζουσι, *Tentor*, Heb. 11. 37. ο Πεφείσθησαν, which is the ordinary reading, seems not to be agreeable, after, *they received triall*, neither the *Syriack*, nor *Chrysostome*, (or they that follow him) have this word, or any thing for it, so that it is likely it came out of the Margin into the Text. *Dr. Hammond. Calvin* and *Beza* go much the same way. *Beza* confesseth it is so written in all our Greek Copies, yet saith, *Nec possum aliter statuere quin ex margine irrepsisse in contextum. Quorsum enim istud de tentatione, post acerbissimarum pœnarum capitalium comemorationem, quas etiam postea subjicit?* *Schmidius* retains the ordinary reading, *propter consensum codicum*, and saith, it is to be understood of spirituall temptations which may befall the pious through Gods permission, 2 Cor. 12. 7. 1 Pet. 1. 6. which are to be born and overcome by faith, of whose efficacie is here treated. *Dr. Gouge* saith, since all the Greek Copies agree in the former reading, he supposeth it not safe to admit the other, thereby to open such a gap to Atheists and Papists, about the imperfection of the originall: He saith, it may be inferred as a reason, why they were put to such cruel deaths, even because, being tempted, they remained resolute, and would not yield to their Persecutors. Yea (saith He) it may be taken for temptations on the right hand p, (as we speak) as riches, honours, promotions, immunities, pleasures, and are here reckoned amongst the kinds of cruell death, because this kind of temptation was as dangerous as the cruellest death, if not more. Many professors, who in Queen *Maries* dayes endured long, and hard imprisonment

m Omnia igitur in eo uno quærenda sunt, & omnia illi subjiciantur necesse est. Nam πάντων accipiendum est neutro genere. *Beza in loc.*

n As the word is taken 1 Cor. 13. 2. and elsewhere. *Tota Scriptura.* Beza, Vulg. & Erasm. *Omnis Scriptura*, ambiguitate hoc loco periculosa. Constat enim de certis scriptis agere Apostolum, nempe de eo quem canonem Hebræorum vocamus. *Beza in Annotat.* Dum sophisticè contendunt Adversarii, *Bellarminus & Stapletonus*, quod πᾶσα γραφὴ non *totam* significat Scripturam, sed *omnem*; Nostri acutè strenuéque retorquent eò fortius futurum argumentum, si non modò *tota* sed *omnis*, non integra solùm Scriptura, sed partes singulæ hanc habent in suo gradu sufficientiam. *Prælect. Theol. D. Holdsw. Lectio XXIII. partis prima.*

o Some Copies have ἐπορεύθησαν, *spoiled sunt*, so *Beza* would have it read. *Luther* seems to have read it ἐπειράσθησαν, à πείρω. *Transadigo* saith *Schmidius. Broughton* reads it, *they were tried. Tentati sunt*, Id non habetur nec apud *Syrum*, nec apud Arabem interpretem. *Erasmus.* Vult esse glossema *Jacobus Cappellus.* Hæc vox in textum irrepsit ἐκ διπλῆς γραφίας, locum autem hic non habet inter mortium genera. *Grotius.*

p *Deodate* takes it for temptations on the left hand, in his Notes in French on the N. T. *Tentés, c'est-à-dire sollicités à l'Apostasie par questions & tourments.*

ment for the Truths sake, in the halcyon dayes of Queen *Elizabeth*, being preferred to high places, and having obtained much wealth, denied the power of Godlinesse, and made shipwrack of faith and a good conscience. I have both heard and read a story, of one of the Princes of *Nassaw*, being brought a Prisoner to the *Pope* of *Rome*, and expecting very severe usage, if not death it self: but the *Pope* at his comming near him rose up, and kindly saluted him, giving him not onely his liberty, but treated him so courteously and civilly whil'st he stayed there, and at his departure, that this wrought so far upon the Prince, as he afterward turned *Papist*.

Περιεσπάσθαι, q *Amicior*.

Περίεργα, *Curiosa*, Act. 19. 19. Ἱκανοὶ δὲ τῶν περίεργα πραξάντων, *Multi autem ex iis, qui fuerant curiosa sectati*. Vulg. *Multi verò ex iis qui curiosa ista exercuerant*. *Beza*. & *Schmid*. much to the same purpose. *Henry Stephens* in his *Schediasmata Varia*, *lib*. 2. *Sched*. 28. prefers this latter Version, because some may be said to follow curious Arts, who studied them, although they did not exercise them, which seems to be understood by the signification of the Participle. *Sic quadam μείων vocat damnatissimas artes. Syrus autem & Arabs ipsum magorum nomen exprimunt. Ephesios autem fuisse istis damnatis studiis deditos, ostendit proverbium vetus, Ἐφέσια γράμματα, Ephesiæ literæ*. Beza in loc. Περίεργα *Curiosa*, id est, *magica*. *Sic apud Augustinum Confessionum lib*. 10. *cap*. 42. Curiosæ visiones, *pro magicis visionibus poni videntur*. Bolsius *in loc*. These were the *Sorcerers* or *Magicians* among them, who brought the *Books* of their *Black Art*, which though they were of great *value* r, and would have been sold for much, but as a *testimony* of *renouncing* their former courses they *burns* them *publickly*. Dr. *Hammond*. He saith, the word περίεργα denotes their *Heathen Rites of Purgations*, these are the *Ephesian Words* or *Writings*, so often spoken of by Writers, as *Charmes* or *Spells*. *Mr. Gataker* of the nature & use of *Lots*; *ch*. 11. saith, the Arts that tend to unlawfull curiositie, are called here s *Curious Arts*; the Books whereof, the good Christians at *Ephesus* that had professed them before, burnt afterward in token and testimony of their renunciation and condemnation of them, upon their conversion to Christ. He quotes there (according to his manner) many Authours in the Margin, to shew that the *Spells* of *Ephesus*, were become a common *By-word*.

Περίκειμαι, Heb. 5. 2. Περίκειται, *compassed about*: it implieth a necessary subjection to the foresaid infirmities t, so as there is no avoiding of them. It is applied to a *Millstone* hung about ones neck, Mark 9. 42. Luke 17. 2. and to a *Chain* wherewith one is bound, Acts 28. u 20. there is no avoiding these. It is also applied to a thick *Cloud* that compasseth one about, Heb. 12. 1. where *Mr. Broughton* renders it *having set about us*.

Περίσσεια, *Redundantia*, James 1. x 21. *Superfluity*, or remainder. The Verse seems to allude throughout, to the lopping off all those suckers, or superfluous branches, which hinder the prospering of grafts; as if he had said, if you desire the holy word of God, which is to be grafted in your hearts, should bring forth fruit to the saving of your souls, suffer not these. The *French* Bible renders it, *abundance de malice, we superfluitie of naughtinesse*.

Περισσοτέρως, y *Abundantius*, Heb. 2. 1. *more diligent*, Broughton. This comparative particle, *more earnest*, shewes, that a diligent attention is here intended. The positive περισσῶς, signifieth that which is more then usuall or ordinary: that which excelleth or exceedeth. It is translated *advantage*, Rom. 3. 1. and *above measure*, Mark 10. 26. It hath reference both to that which is good, and also to that which is evil, and signifieth an exceeding in both. In setting out Christs gift, it is translated *abundantly*, Joh. 10. 10. and in aggravating *Pauls rage*, it is translated *exceedingly*, Act. 26. 11. and in *Peters* over-confident profession *vehemently*, Mark 14. 31. The Comparative degree addeth much emphasis, and intendeth a greater care and endeavour about the matter in hand, then in any other thing. It may here be put for the superlative degree, and imply the greatest heed that may possibly be given, and and the best care and diligence, and utmost endeavour that can be used, see 2 Cor. 11. 23. 2 Pet. 2. 19.

Περπερεύομαι, *Perperam ago*, 1 Cor. 13. 4. ἡ ἀγάπη οὐ περπερεύεται, *non agit perperam*. Vulg. Beza, *vaunteth not it self*, or, *it not rash*, or doth nothing reposterously. Some, as *Beza*, derive the Greek word from the Latine *perperam*, and then it is of a large signification, as if he had said, it doth nothing *inconsiderately*, or *amisse*. Others, as *Cornelius à Lapide*, *à Perperis*, *fratribus procatistimis*, and then it signifieth; it doth nothing *scornfully*, or *vain-gloriously*. *Hesychius*, a great Master of the Greek Tongue, interpreteth it, *it doth not insolently carry it self*, or *foolishly prefer it self above others*. Dr. *Featley in loc*. What it signifies, or of what Originall the word is, whether Greek or Latine, is somwhat difficult: it is rather a Latine word; it signifies that ambitious setting himself out, which proceeds from a foolish giddy pride, and puts a man upon all headlong actions, in pursuing his own glory. Dr. *Hammond*. Mr. *Broughton* translates it, *deals not unmodestly*.

Περιρήσσω, z *Intumesco*, *Disrumpor*, Act. 28. 6.

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q Luc. 12. 27. Περιελάλουν, extra communem suum sensum restringi peculiari quadam significatu solet ad speciosum amicum. *Vide Act*. 17. 4. 10, 16. & 19. 18. *Pricæus in loc*.

r Fifty thousand Sicles, so *Broughton* renders it: and it was a common Sicle (saith *de Dieu*) which comprehends two Pennies.

s Curious in rules and principles, above commō meanes of knowledge, & curious in their end & use, to foretell things that were not to be known ordinarily.

t Id est, quod & ipse naturam iisdem incommodis & vitiis obnoxiam circumferat. *Beza*.

u *Ammonit*. Quia scilicet: Mihi to custodienti me alligatū videris. *Schmidius*

x Potest hic sensus esse, ut de malitia Iacobus, quasi de re præternaturali & adventitia loquatur. Melius ea voce hic *superfluitatem*, vel cum vulgato *abundantiam* intelligas: videtur enim præputium respexisse. Ira vitiosos affectus qui ut præputium resecari debebāt. *D Pricæi Annot. in loc*. Est περίσσευον quicquidest ultra id, quod esse debet. *Brochmand in loc*.

y Hic Adverbium est Intendendi, *Admodum Supra*, *Valde*, Tono & Significatione differt à Præpositione Περί. Inde περισσῶς, de verbo, ultra cæteros aliquid habens in suo genere, quo aliis præcellat. Ideō est, 1. *Eximiè*, *Egregiè*, *Præstanter*, *Excellens*. Matth. 5. 47. τί περισσὸν ποιεῖτε; *Quid eximium facitis*? 2. *Singulariter*. 3. *Supervacuus*, *Redundans*; 2 Cor. 9. 1. 4. *Nimius*. Etiam in Comparativo, 2 Cor. 2. 7. 5. *Impar*, de Numero, quia Impar numerus semper habet ultra Parem, abundantem unitatem. 6. *Abundantior*, *Copiosior*, *Major*, in Comparativo, 2 Cor. 1. 12, 23. 24. Matth. 23. 14. Inde & in Positivo est *multus*, *Copiosus*, *Abundans*. Hinc phrasis, Ἐκ περισσοῦ, *Ex abundanti*, Mar. 14. 31, *Schmidius in Joh*. 18. 10. Verbum ἐμπερίσσευμαι quo utitur Gentium Apostolus raro admodum in Scriptoribus Græcis legitur: ideoque variè à variis exponitur. Sed revera est *jactare & ostentare se*, *& inanis gloriola fructum ex re aliqua aucupari*. Fessel. Adverss. Sac. l. 4. c. 10. Vide Cl. Gataker. Annotat. in Antoninum. l. 5. sect. 1. 6. z Vox Περιρήσσω, tumorem an inflammationem noter, eruditi disputant, ego utrumque significari existimo. *Pricæus in loc*. Quum istud verbum, tam incendi quam intumescere significet, hoc secundum præruli, quia *Dioscorides* lib. 6. cap. 58. viperæ morsum totius corporis tumorem gignere scribit: quod idem testatur *Actuarius* & *Nicander* in Alexipharmacis, ubi de hac præstidæ loquens hoc verbum bis usurpat. *Beza in loc*.

Πιότης, *Pinguedo*, Rom. 11. 17. This word was before omitted.

Πιστόω, 2 Tim. 3. 14. This word is also added.

Πλατεῖα, a *Platea*, Mat. 8. 5. & 12. 19. Luke 13. 26. and 14. 10, 11. Apocal. 11. 8. and 21. 21. and 22. 2. Acts 15. 15. Κατὰ τὰς πλατείας: id est, *per plateas*, in singulis plateis: sic Anglici interpretes, *in every street*. Non tamen in contextu, sed in margine. *Boisius* in loc. *Ludovicus de Dieu* would have it rendred rather, *per plateas*, then *in plateas*, that κ should signifie some series and distribution, and the sense be, not simply that they brought the sick out into the streets, but that was done here and there through divers streets; the same phrase with that, Act. 21. 21. & 22 19.

a Ὁ πλατὺς *latus*, Fœminin ἡ πλατεῖα usurpatur interdum adjectivè *lata*, *ampla* Matth. 7. 13. *late patens* interdum substantivè pro vico latiore urbis, Mat. 6. 5. *Schmid. in illum loc.*

b Πλεονεξία. We generally render it *Covetousnesse*, but Rom. 1. 29. and in many other places of the New Testament, it signifies *excessive*, or *unnaturall lusts*, not desire of *money* onely, and is ordinarily set down among the basenesses of the *Gnostick*, Heresie, as Ephes. 4. 19.

b It comes from πλέον ἔχω, and signifies any *immoderate desire* of any thing *above* ones *portion*.

Πλήσσω, *Percutio*, Apoc. 8 12. This word was also before omitted.

Πνεῦμα, *Spiritus*. This word is diversly taken in the New Testament. 1. Sometimes (with the addition of Θεοῦ or Χριστοῦ, God or Christ, or ἅγιον, *holy*, and sometimes without it) for the *eternall Spirit of God*, the Holy Ghost, the third person in the *Sacred Trinity*, Matth. 28. 19. And from thence 2. For the *graces* and *gifts* of the Spirit, 1 Cor. 14. 12, 19, 23. 3. For an *Angell*, *good* or *bad*, good, Rev. 1. 4. bad, Mark 1. 23. Act. 20. 22. δεδεμένος τῷ c πνεύματι, *bound in the Spirit*, or being bound in the Spirit. *Paul* resolving to venture the *hazard* of imprisonment here, by going up to *Ierusalem*, whether if he go, he knoweth, and the Spirit of God tells him, ver. 23. it will befall him, may be said to be *bound in Spirit*. But it may also be interpreted onely of his *presaging*, and *foreseeing* his *bonds*, which being revealed to him by the spirit of God, he may be said to be *bound in the Spirit* in that respect. *Dr. Hammond*. I find not this Scripture quoted, either in *Stephanus*, or *Schmidius* his Greek *Concordance*.

c Tres video interpretationes locutionis istius: una est *Camerarii* & *Bezæ*, qui πνεῦμα hic de *Spiritu Sancto* accipiunt nimirum ut illius impulsu se *Paulus* proficisci dicat. Altera est inelytissimæ memoriæ viri *H. Grotii*, qui πνεῦμα δεσμώδους exponit, *spiritu vincula præsentire*: futura nempe cernere quasi præsentia. Tertia est clarissimi longéque doctissimi *D. Heinsii*, qui *Paulum* non tantum vincula præsensisse concedit, sed & inde contestatum spiritu, & quasi constrictum fuisse, id enim illi sonat illa Græca locutio. Atque ego quidem ut posteriores istas sententias laude prosequendas puto, ita primæ saltem impræsentiarum, videor libentius accedere. *D. Pricans in loc.*

Πνίγω, *Suffoco*, Matth. 18. 28. *and took him by the Throat*. The word signifies properly to *choak*, or to take another so rudely, as to *choak* or *throttle* him. It is translated to choak with Water, Matth. 5. 13. and is appliable especially to any violent act, by which the breath is stopt, especially to taking by the Neck or Throat. *Vide Fessel. Adversar. Sac. lib. 4. cap.* 14. It is not onely to *choak*, or *throttle*, but also signifies to *pluck*, to *exagitate*, to *trouble*, to *hale*, to *shake*, to *terrifie*, and so it may here signifie. *Dr. Hammond in loc.* The Lxx use it, 1 Sam. 16. 14. *id est*, Et compre-

hensum illum præfocabat, sive prehensum illum suffocabat, *hoc est, fauces illi premebat, seu collum obtorquebat, quemadmodum ni fallor, locum hunc enarrat* Camerarius. Boisius in loc.

Πολίτευμα, *Municipium*, Phil. 3. 20. *Conversation*. It is literally *Citizen-ship*, and denotes a *municipium* d, which is the state and condition of those, who dwelling out of the *City*, have yet the *jus Civitatis Romanæ*, the ptiviledges of the City of *Rome* belonging to them. But this so, that these shall differ from those which had their *habitation* in the *City*, who alone might be chosen to Offices in it. *Dr. Hammond*. *Zanchius* translates it our *Burg-ship*, others, our *Civil society* or *Politie*. The *Syriack*, our *Trade* or *Affaires*. The originall signifies more then can be expresst in one word, in our vulgar Language. We carry our selves like Fellow-Citizens of Saints: we live according to the lawes of heaven, and here on earth in part, enjoy the priviledges of the Celestiall Jerusalem.

d Πολίτεία Act. 22. 28. the *priviledge* of being a *Freeman* of *Rome*, Συμπολίτης Eph. 2. 19. a Fellow-Citizen, a Freeman of heaven.

Πολυμερῶς, *Multis vicibus*, Heb. 1. 1. e *at sundry times*, so the French and We. Some render it by piece-meal. This phrase is the exposition of one Greek compound word. According to the notation of it, it signifieth by many parts or parcels, which necessarily implieth a distinction of times, some at one time, some at another.

e Non carent hæc duo Adverbia singulari emphasi. Πολυμερῶς non tantùm innuit *diversas vices* diversis temporibus factas, quo *Lutherus* respicit, sed etiam ad *diversas partes doctrinæ* de Messia, de ejus Persona, de ejus officio, jam de regio, jam de Prophetico, jam de Sacerdotali, de ejus beneficiis, de ejus Regno spirituali, &c. Πολυτρόπως autem *diversos modos* innuit, per expressas promissiones, per typos, per Sacrificia, per Prophetarum vaticinia, per defensionem contra hostes, qui non potuerunt delere ecclesiam Judaicam propter Messiam ex eâ oriturum. *Schmidius in locum.*

Πολυτρόπως, *Multis modis*, Heb. 1. 1. *in divers manners*, or fashions: *Mr. Broughton* renders it, *sundry sorts*.

Πορθέω, *Vasto*, Act. 9. 21. *Significat evertere, diruere & vastari, & propriè de captis expugnatisque urbibus dicitur*. Camerarius. Πορθοῦντας *vastans tanquam expugnatas verbes. Id enim πορθεῖν propriè est*. Schmidius.

Ποταπὸς, *Qualis, Quantus*, 2 Pet. 3. 11. *what manner of persons ought ye to be*: that is, how great a degree of godlinesse should ye labour to attain; so the word is used, Mat. 8. 27. Mark 13. 1. Luke 7. 39. Ποταπὸς *est aliquid plus quam* τίς. *Dicitur enim de rebus eximiis*, *Luc.* 1. 29. 1 *Ioh.* 3. 1. *Grotius*.

Πρέπω, *Decet*, Heb. 2. 10. *it became*. This Greek word is diversly used. 1. It implies a *necessity* of doing this or that, as Heb. 7. 29. It was necessary that we should have such an High Priest. 2. It implies a *Duty*, as Matth. 3. 15. it is our duty so to doe. 3. It implies an *answerableness* or *agreement*, of one thing to another, as Tit. 2. 1. that is, are agreeable thereto. 4. It implies a *Decency*, *Comelinesse*, and *Glory* of a thing, as 1 Tim. 2. 10. so it is taken here: for never did any thing more make to the f glory of God, then his *making of his Son lower then the Angells, that he might taste death for every one*.

f Cedit hoc arcanum Dei gloriæ, propter quem hæc omnia facta sunt: & quum per eum facta sint hæc omnia, tota laus hujus facti ad eum redit, ut meritò dicat Apostolus sic fieri decuisse. *Beza*.

Πρεσβύτερος, *Senior*. Both our English *Elder*, and also the Greek word, is of the comparative degree. The positive Πρέσβυς signifieth an *old Man*, Luke 1. 18. It is attribu-

ted to men in regard of their Age g or Office. In reference to Age, both those that have attained to many yeares are so called, 1 Tim. 5.1. 1 Pet. 5. 5. (in which sense those ancient Women are soe intitled in the Feminine Gender, Πρεσβύτιδας, see *Schmid.* on 1 Tim. 5.2.) and also they who are elder then others, in reference to the younger, are called *Elders*, though they be not old in age, Luke 15. 25. They also who have lived in former time, are called *Elders*, in that the times wherein they lived were ancienter then our times, especially such as were men of parts, of worth, of dignity, authority, or any other esteem. Thus is the word frequently used in the New Testament, Matth. 15. 2. In regard of Office, men were called *Elders* in reference to Civil and Ecclesiasticall matters. We read of *Elders of the people*, Exod. 19. 7. Matth. 21. 23. *Elders of the Town*, 1 Sam. 16. 4 *Elders of the City*, Deut. 21. 3. *Elders of the Lands*, 1 King. 20. 7. These were *Elders* for Civil affairs. The *Elders* of the Jewes, who in the *Evangelists* and *Acts* are said to meet with Priests, Scribes, and other Rulers, were for Ecclesiasticall affairs, for the Civil power was then taken from the Jewes. There were a number of these *Elders* (which may be called Senators) that make up a Council, which the Jewes called *Sanhedrim* h. Their greatest Council consisted of 71 Senators: which number is supposed to be ordered according to this direction which God gave to *Moses*, Numb. 11. 16. *Moses* being added to these maketh up seventy one. By *Elders*, *Heb.* 11. 2. are meant such as lived in former ages, before the times wherein these *Hebrews* lived. We call such Ancestours, Predecessours: the *Rhemists* translate them *old men*, which is absurd, obscure, and untrue; for all those *Elders* that obtained a good report, were not old men, witnesse *Enoch*, compared to the other Patriarchs before the Flood, Gen. 5. 23. *Ionathan*, 1 Sam. 32. 2. *Iosiah*, 2 Kings 22. 1. *Ieroboam's Son*, 1 King. 14. 13. Dr. *Gouge* on Heb. 11. 2. see *Mr. Gillespie's Aaron's Rod blossoming*, *lib.* 1. *cap.* 3. that the Jewes had an Ecclesiasticall *Sanhedrim* and Government distinct from the Civil. The word Πρεσβύτερος, *Elders*, is here first met with in the *Christian Church*, and therefore will desire to be explained. The Ancients used the word *Elders*, both for Rulers and old men, and accordingly it is now in use among all Nations, *Italian*, *French*, *Spaniards*, *English*, to call their Rulers, *Seniors*, *Mayors*, *Aldermen*, which are literally the rendring of Πρεσβύτεροι. Although this Title of Πρεσβύτεροι, *Elders*, have been extended to a second Order in the Church, and is now onely in use for them, under the name of *Presbyters*, yet in the Scripture times it belonged principally, if not alone, to *Bishops*, there being no evidence, that any of that second Order were then instituted; though soon after, before the writing of *Ignatius's* Epistles, there were such instituted in all Churches. Dr. * *Hammond* on Act. 11. 30. see more there, and the large *Annotat.* on that place *Schmidius* on that place saith, *Mittunt collecta ad Seniores, non quosvis, sed in magistratu constitutos, & aliis præfectos.*

Προτρέχω, *Præmoneo, persuadeo, impello*, Mat. 14. 8. *Budæus* saith, it hath a peculiar notion for a *Client* instructing an *Advocate* in his Cause, telling him the heads of his *defence*, and so it may properly signifie here, that *Herodias* instructed her Daughter, what she should propose to the King, by way of request. It signifies to *stirre up*, *perswade*, *instigate*, i *instruct*: *before instructed* k.] *being set on, and fore-counselled by her Mother.* Perhaps not before the Feast; her Mother possibly might be afraid to trust such a secret to her, long before it was to be acted: and Mat. 6. 24. she went out to aske her Mother, after the King had promised.

Προσέχω, *Caveo, attendo*, Heb. 2. 1. *give heed.* The Greek word προσέχειν, signifieth *adhibere sc. animum*, to set a mans mind on a thing. It is used in the New Testament in a double relation. 1. To things hurtfull, so it signifieth to beware, or take heed of a thing, as Matth. 7. 15. Luke 21. 34. 2. To things usefull, so it signifieth *to give heed, to attend*, Act. 8. 6. and 16. 4. Heb. 7. 13. 1 Tim. 4. 13. It is here taken in the latter sense, and intendeth more then a bare hearing of a matter, more earnestly keep and obey.

Προσήλυτος, *Proselytus*, Matth. 23. 15. A *Proselyte* is one that being a *Gentile* by *birth* and *religion*. comes over to the *Iewish religion*, either in whole or in part. For there are three sorts of *Strangers*, and two of l *Proselytes*, among the *Iewish* Writings. The first sort of *Strangers* are those which continue open *Idolaters*, who were not permitted to live, or have any place of being in the *land of Israel*. The second sort of *Strangers* are the first of *Proselytes*, which though they embraced not the whole *Iewish religion* of *Circumcision*, *Washing* and *Sabbatizing*, &c. yet renounced the *Idolatry*, and *multitude* of the *Gentile Gods*, and assented to some *foundations* of the *Iewish Religion*, which they called *The seven Precepts of the Sons of Adam*, and of *Noah*. These were called *Proselytes* of the *Gates*, were permitted to live among them, to come into the outer *Court* of the *Temple*, called *Atrium Gentilium*. The third sort of *Strangers*, and second of *Proselytes*, are those which embraced the whole *Iewish Religion*, submitted to be *Circumcised*, and to perform the whole number of the precepts of the Law *f*. Dr. *Hammond*.

Προσοχθίζω, *In ensus sum, Grieved*, or *Wearied*, Heb. 3. 10. *ver.* 17. *with whom he was grieved*, or whom he had in disdain. The Lxx use

g Alii alias adferunt rationes, noster unam, sed luculentam uno verbo complectitur Πρεσβύτερος. Quod non ad ætatem transferri debet, sed ad dignitatem quâ præ cæteris Apostolis eminebat. Nam de ætate si agatur, constat Andream saltem Petro fuisse seniorem. *Nota Nisol. Abrami in Nonni Paraphras. Joan.*

Hic poscit ratio antithesis ut hoc nomen de ætate accipiamus, non de dignitate: quamvis hoc quoque certum sit, juniores non temerè ad functiones illas Ecclesiasticas fuisse accitos. *Beza in Epist. 1 Pet. cap. 5. ver. 5. Vide illum in ver. 1. Ep. 2. Johan.*

h Vide Seldenum *De Synod. Vet. Hebraor.* l. 2. c. 4. p. 109. *&c.* & 163. *&c.* & Uxorem Hebraicam. l. 1. c. 15 & *De Synod.* l. 1. c. 14. De Presbyteris.

i Tim. 5. 17. *Elders that rule well.* He meaneth not *Elders* in age, but in Office, that is Bishops or Pastours, that are employed in the Government of the Church, as well as Preaching. *Dr. Featley.* See *Dr. Hammond in loc.* and B. *Downam's Defence of his Sermon, lib.* 1 *ch.* 5. The Assembly of Divines after four dayes debate, laid this place aside, as not holding out ruling *Elders*. Mr. *Coleman's brief Reply to Nihil respondes.. Beza* on the place saith, Duplices presbyteri fuerunt, quum uni vacarent gubernationi, alteri sermoni & orationi. *Vide Schmidium in loc.* Per τὸν πρεσβύτερον seipsum intelligit Apostolus Iohannes magis, ut puto, ratione Senii, quam Officii. *Schmidius* in Epist. 2. Iohan. ver. 1.

* *T. Hall* in his *Defence* of *Bishops*, saith this point hath been fully canvased, and that the word is used about 20 times in Scripture.

i The LXX use it Deut. 6. 7.

k Προτεθέσθαι Vet. *præmonita*: alii *producta*. Sed vox *præmonita*, non est temerè repudianda. Parum refert utrùm dicamus *præmonita*, an *persuasa*, an *impulsa*: nam eôdem redeunt interpretationes istæ omnes. Sed cùm *præmonita*, à multis retrò seculis locum hîc obtinuerit, nihil causæ video, cur ex avitâ jam sede sit depellenda. *Boisius in loc.*

l *Leusden* on cap. 2. of *Jonah*, saith, there were three sorts of *Proselytes*, proselyti justitiæ, Proselyti inquilini, Proselyti mercenarii, all which he there explains. He saith, the Scripture plainly mentions them all. Exod. 12. 44, 45. *Mr. Gillespie* makes but two, see his *Aarons Rod blossoming, lib.* 3. *cap.* 3. *pag.* 374. *Vide Seldenum De Jure Naturali & Gentium l.* 2. *c.* 1. 2. 3. *&c Montacut. Analect. Exercit.* 1. *Sect.* 9. *& Apparat.* 5. *Schmidium. in Mat.* 23. 15.

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use it still in that sense, to abominate, or reject a thing, as one should doe that which is prophane, unclean, or hatefull, Deut. 7. 26. 2 Chron. 21. 6. Psal. 36. 4.

Παρασπίστρια, *Adjutrix*, Rom. 16. 2. It is a military word of Soldiers *relieving*, *defending*, *rescuing* one another, which is ἀντιλαμβάνεσθαι, and a work of mercy.

Πρόσφατος, *Recens*, Heb. 10. 20. *New*. The Greek word properly setteth out a thing *new slain*.

Πρόσωπον, *Facies*, *persona*. 1. *Persona*, Matth. 6. 2. 2. *Facies*, Matth. 6. 16. 3. *Conspectus*, 2 Cor. 2. 10. & 8. 4.

Πρόσωπα, *Hic sunt quæ Italis*, personnagi, *homines divitiis aut honoribus conspicui*. Pricæus in Epist. Judæ ver. 16.

Προφήτης, *Propheta*, Heb. 1. 1. *By the Prophets*: in the Prophets, ἐν τοῖς προφήταις. *Beza* m thinks this phrase hath a speciall emphasis. It importeth, that God was after a speciall manner in the *Prophets*, inspiring their Minds, and ordering their Tongues, so as they spake not their own words, but the very words of God. *Dr. Gouge* with *Beza* accknowledgeth the speech emphaticall, yet saith, that many Interpretets, both Ancient and Moderne, doe change the particle *in* to *by*, whom our *English* doe follow, and further addes. The transmutation of these two Prepositions, is usuall in all sorts of Authours, especially in sacred Scripture. Not unfitly may it so stand in this place, because the Prophets were sent of God, and by him instructed in his will, by speaking made known Gods will: God is said to speak by the Prophets.

m Vis est Hebraismi (in pro per) quo significatur Deum quasi Prophetis ipsis insidentem & animam & linguam eorum, afflatu quodam peculiari fuisse moderatum, ut explicatur 2 Pet. 1. 21. Sive exponamus, *In Prophetis*, i.e. metonymicè. *In Scriptis Prophetarum*; quæ metonymia non est in Sacris infrequens, v. g. Matth. 5. 17. Luc. 24. 27. Matth. 22. 40. & alibi. Sive per Prophetas, quorum ministerio Deus in hoc negotio usus fuit, nihil aberravimus. Uterque enim sensus ad eundem scopum collimat. *Beza* suo more Hebraismum facit. Ita sæpe Hebraismum oportet esse velum ignorantiæ Græcismi. *Schmidius in loc.*

b Πώρωσις, *Callus*, *Obduratio*. Hardnesse of heart is accompanied with blindnesse of mind, therefore this one Greek Noun is put for both: Answerably it is sometimes translated *hardnesse*, Matth. 3. 5. and sometimes *blindnesse*, Rom. 11. 25. Ephes. 4. 18. *Vide Bezam in Mar.* 2. 3, 5.

a Πωρόω, *Obcæco*, *Obduro*. It is translated sometimes to *harden*, Mar. 6. 52. and 8. 17. Somtimes to *blind*, as Rom. 11. 17. 2 Cor. 3. 14.

Πῶς, *Quomodo*. This word generally in the New Testament, is not to be rendred [*that*] but *how*, especially when it followes δίκην, so Luke 8. 18. and 1 Cor. 3. 10. and so it is here to modifie the accurate walking. *Dr. Hammond*. Dr. *Featley* saith, Or how exactly ye walk, see Col. 4. 5.

Matth. 10. a 10. for a *Staffe* to beat one with, Rev. 2. 27. for a *Staffe* to measure withall, Rev. 11. 1. for a *Governours Staffe*, Heb. 9. 4. From the Hebrew *Makel* comes the Latine *Baculus*. Beza on Matth 10. 10.

a Which place may well be reconciled with Mark 6 8. though they appear contrary one to another. They might carry a walking Staffe, like ordinary Travellers, not a Staffe for defence. Intellige baculum alium quam quem manu geritis *Grotius in Matth.* 10. *Vide Bucerum in locum.* Prius præcepit Dominus pro temporis atque laboris ratione, ne vel virgam seu baculum portarent in viâ; postea propter majorem utpote longioris itineris laborem indulsit, quod prius quando necessarium non erat, nec gârat. *Zegerus ex Euthymio.*

Ῥακά, *Raca*, Matth. 5. 22. It is an Hebrew word, and signifies *vain* or *empty*, and being applied to any man, is a word of contumely, calling him *empty*, *despicable*, *witlesse* fellow, this is here forbidden by Christ, and is by him thought fit to be superadded to the *old Command* of *not killing*. Dr. Hammond. *Vulgatæ Latinæ editionis codices legunt* βακκὲ, *sed perperam ut apparet ex Syro-interprete, qui* (reka) *scribit per Coph, & ex Talmudicis libris, ubi doctissimus* Emanuel Tremellius *noster testatur sæpe sic legi, quâ voce significatur homo imprudens, & quasi cerebro vacuus, à nomine Hebræo* (rik) *quod vacuum & inanem declarat*. Beza in loc. *Racha, existimo esse interjectionem indignantis animi, nihil præterea significantem, ut constet gradatio ab ira animi ad significationem vocis inconditæ, neque certum aliquid significantis, nec ad expressum convitium*. Bucerus in loc.

Ῥαπίζω, *Cædo*, Matth. 26. b 67. *smote*, or beat *him with the Palmes of their hands*. Mr. *Taylor* saith, it signifies to beat with *Rods*, and 'tis most likely (saith he) that they did both buffet and switch him, for *Mark* useth both these words, *ch.* 14. *v.* 65.

b Ῥάπισμα, *Ictus*, *bacilli ictus*, *percussio*, *propriè quæ fit baculo*, *Schmidius*, Mark 14. 65. *and the servants did strike him with the palmes of their hands*: beat him with blows of a *Rod* or *Cudgell*. Vet. *Et ministri alapis eum cædebant*: quæ interpretatio, miror, cur cuiquam displiceat, cum sit, ut existimo, omni emendatione superior. *Boisius in loc.*

Ῥήτωρ, *Orator*, Act. 24. 1. This word was omitted before.

Ῥητῶς, *Disertè*, 1 Tim. 4. 1. Disertè, expressis verbis & propriis, *sine omni ambiguitate*, *aut allegoriâ obscuritate*. *Idcóque ea quæ sequuntur*, *certiorem fidem merentur*. Schmidius.

Ῥοιζηδὸν, *Cum strepitu & fragore*, 2 Pet. 3. 10. *with a very great noise*: like the rattling of a hail storme; like as a whirlwind or tempest comes roaring, and carries all before it, so shall the Starry Skie passe away. *Dr. Featley*. Swiftly, because of the former words; *Dr. Hammond*. ad modum procellæ, *Calvin*.

b Ἐβάπτισαν Vulg. *palmas in faciem ejus dederunt*, longè melius quam Beza, *bacillis eum ceciderunt*. Vide quæ de hac re plenissimè & doctissimè disserit incomparabilis *Heinsius in Aristarch. pag.* 493, 494, 495. *Ludov. de Dieu in locum.*

Heinsius speaking there of that Version by the Vulgar, saith, Quo profecto nihil dici potest eruditius *palmæ virga baculus*. Est & *sandalium*. Hinc ῥαπίζω *bacillo vel sandalio percutio*, *fuste percutio* propriè. Postea in genere percutio, quocunque instrumento, hoc loco, & infra 26. 57. *Schmidius in Matth.* 6. 38.

P.

Ῥάβδος, *Virga*. It signifieth a *Wand*, or *Stick*, or *Staffe*. It is oft used by the Septuagint for a *Scepter*, and so Heb. 1. 8. It is put for a *Staffe* to walk with,

Σ.

Σαββατισμὸς, *Sabbatismus*, Heb. 4 9. *a rest*: A Sabbatisme, keeping Sabbath, or day of rest. Some urge this place, to prove the morality of the fourth Commandement.

Σαγήνη

Σαπρὸς, *Putris*, Ephes. 4. a 29. *corrupt*, or *rotten communication*, either *impure* and *filthy speech*, or *unsavoury* and *unprofitable*. The metaphor is taken from stinking meat, which the stomach loathes, so do the eares of the godly, all corrupt communication.

Σιτομέτριον, *Demensum*, Luke 12. 42. *cibo sive etiam frumento & mensurâ dicitur, quod Latini unico item verbo dimensum dicimus. Olim autem quaternos frumenti modios quolibet mense servi a dominis suis accipere soliti erant, idque sive a dimetiendo sive a mense, dimensum appellamus. Ad hanc consuetudinem respexit dominus.* Zegerus in loc. *Glossa.* Cibarium, diarium, *unde colligi posset, esse demensum in diem, non in mensem.* Ludovic. de Dieu. *Vulgatus*, tritici mensuram, *Beza* demensum, *Arabs* cibum eorum verterunt.

Σκανδαλίζω, *Scandalo sum, scandalum affero, offendere & impingere facio.* Matth. 5. b 29. *offend thee*, or do cause thee to offend or stumble, scandalize thee, or ensnare thee. *Facto, aut dicto, aut quacunque re aliâ alteri illicebras & occasiones ad peccandum, aut ad pravas opiniones, aut ad defectionem a bono, quocunque id fiat modo, afferre. Duplex scandalum in Scholis Theologorum traditur*: datum, & acceptum. *Scandalum datum est, quando aliquis malè agendo alterum seducit, & offendit, aut occasiones peccandi sciens volens suppeditat, ut hoc loco, &* v. 30. & 18. 6, 8, 9. Mar. 9. 49, 43. 45, 47. Luc. 17. 2. 2 Cor. 11. 29. *Scandalum acceptum est, quando aliquis rectè quidem facit; alius tamen illius facti rationem non satis perspiciens, in peccatum, hujus occasione, vel pravam opinionem delabitur, ut* Matth. 16. 6, 13, 21, 57, & 15. 12, 17, 24. & 10. 26, 31, 33. Mar. 4. 17. & 6. 3. 1 Cor. 8. 13. *Schmidius in loc.*

c Σκάνδαλον, *Scandalum, Offendiculum.* The use of the word in the *sacred* (being seldome or never found in the *ancient profane*) Writers, is once for all to be observed. It is either *naturall* (as generally in the Old Testament) or *metaphoricall*, chiefly in the New. It *naturally* signifies three things, 1. A *Trap*, a *Gin*, or *Snare*, to catch any thing. So in the Greek Translation of Psal. 69. 22. the word is used, (being joyned with two other words that signifie *Snare* and *Gin*) and therefore in the place of Rom. 11. 9. where the same words are cited out of the *Septuagint* Translation, and not out of the Hebrew Text of the Psalme, it should be rendred by analogie, not *stumbling block*, but *gin*, or some other word belonging to this signification. 2. Any *obstacle*, or *hinderance* laid in mans way, by which the passenger is *detained* or *stopped*, peculiarly a *sharpe stake*, such as in time of War men were wont to put in the *fields* where their enemy should follow, to *wound* their *feet* or *legs* in the passage: against which (being so ordinary in War) they anciently used *greaves* of *brasse*, to defend their *feet* or *legs*, 1 Sam. 17. 6. 3. A *stone* or *block* in the way, at which men are apt (if they be not carefull, or if they go in the dark) to *stumble* and *fall*: and thereupon in the Old Testament, it is taken for a *fall*, & so sometimes for *sin* the *fall* of the soule, as Judg. 8. 27 where it is rendred a *snare*, that is, a sin *ensnaring*, or occasioning ruine. It is also taken for *slander, calumnie*, or *defamation*. For the use of the word in the New Testament, the first place in which we find it, Matth. 13. 4. *scandals*, in a sense borrowed from the second signification of a *sharp stake*, which he who hath once met with, and been *galled* by it, is wont to *gather* up, and cast into the *fire*, as there it followes, the *Angels* for our sakes should doe, ver. 24. and denotes simply whatsoever may *wound* or *gall* us in our Christian course, see Matth. 17. 27. and 15. 22. and 18. 6, 7. and 24. 10. and 26. 3. Mark 14. 23, 27. Matth. 16. 23. must be interpreted by bringing the metaphor from the *first* of the three senses, as it signifies a *snare* or *gin*, and also Rev: 2. 14. other places refer the *third* mentioned acception of the word, as it signifies a *stumbling block*, Rom. 9. 33. 1 Pet. 2. 8. 1 Cor. 8. 9, 13. 1 John 2. 10. *Dr. Hammond* on Matth. 11. 6.

Σκηνοποιὸς, Act. 18. 3. *Tabernaculorum confector.* This word was before omitted.

Σπαράσσω, *Discerpo*, Mark 9. 20. It signifieth such a *stirre* or *tumult* within one, as in a *Pot* or *Cauldron*, is joyned with *boyling* or *seething*, aad produceth a *froath* or *foame* at the top, and so is a clear description of an *Epilepsie*, which doth so *boyl* within, as to cause a *foaming* at the mouth, both here and Luke 9. 39. d *Dr. Hammond.* Mark 1. 26. *had torn him*, or pulled him with grievous pains, as by casting him into a Convulsion fit, which may be without renting, Luke 4. 35. so συσπαράσσειν importeth, thence is σπασμὸς, Convulsion: σπαράσσειν seemeth compounded of σπάω, *trabo*, to *draw*, whence is σπάσμα, *Convulsion*, or *Cramp*, and ἀράσσω, *pulso*, so that it properly signifieth to *tear* or *break*, by drawing up together. *Large Annotat. Vulgatus & Beza* verterunt per *discerpere. Syrus, & projecit eum*, ut & Marc. 9. 18. vertit per *allisit eum*, quod non prorsus repudiandum esse, ibi observamus, *Ludovic. de Dieu in loc.*

Σπεκουλάτωρ, e *Speculator* vel *Spiculator. Erasmus* and others render it *Spiculator à Spiculorum gestatione. Isaac Causabon* in his short notes saith, *Non à spiculis spiculatores, sed a speculando dici speculatores qui postea sculcatores sint dicti, docti viri arbitrantur, quibus assentior. Speculator* in the stories of the *Romane Emperours*, signifies *a Soldier of the guard*: and agreeably, when we read (in the stories of *Pharaoh* and *Nebuchadnezzar*) *the Captain of the guard*, the Interpreter of the *Chaldee Paraphrase* generally reads *princeps spiculatorum.* D. *Hammond.*

a Σαπρὸς λόγος translatum est à sallsis & putribus piscibus qui redolent. *Nota Dounai in Chrysost. in Epist. 1. ad Corinth.* Λόγος σαπρὸς hoc loco est, partim *Sermo futilis & inutilis*; partim *spurcus & obscanus*, partim *malignus & aliis noxius*, sive per calumniam sive alio modo fructum malum producens. *Schmidius.*

b Matth. 5. 29. Σκανδαλίζῃ σε. Vetus. *scandalizat te*, verbo, hoc sensu, notissimo Christianis. Igitur loco suo moveri nolim, etsi minùs fortasse satisfecerit auribus delicatioribus. Quæ hujus loco ab aliis ponuntur interpretibus, sedem sic quærant in margine. *Boisius in loc.*

e Apud antiquos Græcæ linguæ autores deprehendere hactenus nequiverunt, qui sunt rerum istarum indagatores diligentissimi atque acerrimi. Verum apud Hellenistas quos nuncupant, crebrum est atq; admodum familiare. Nec minùs frequens in scriptis Evangelicis atque Apostolicis est, cùm nomen σκάνδαλον, tum & inde deductum verbum σκανδαλίζειν. *Gatak. Adverss. Miscel. cap.* 41. *Vide plura ibid.* A σκάω vel σκάζω claudico quia objectum offendiculum non finit recto pede incedere: sed quasi claudicando & titubando ad ruinam facit tendere. *Schmidius in Matth.* 16. 23.

sed mutatione non est opus. Nam speculator in notum satis Latinum vocabulum est. *Seneca lib. de ira. Tunc Centurio supplicio propositus condere gladium speculatorem jubet.* Vide Lipsium & Meursium. Boisius in loc.

d As it were with violent Convulsions tormenting him, making him foam and tear himself, and dash himself against the ground. Illo verbo non significatur hoc in loco discerptio aliqua revera, sed jactatio illa membrorum cum interioribus gravissimis cruciatibus, ac si viscera ipsa laniarentur, sicut secare dicitur podagra. *Beza in Luc. 9. 39.*

e Marc. 6. 27. σπεκουλάτορα: Vetus, & Beza, *spiculatorē*, i, in e. mutato: hac notione

f Σπερμολόγοι, *Garrulus*, Act. 17. 18. It primarily signifies a sort of *Birds* that was wont to be about the *streets*, *picking up the seeds*. So *Oecumenius* and *Phavorinus*, from whence, say they, the *Attick* Writers applied the word *proverbially* to those that doe spend *their time in the streets*, or *Fairs* and *Markets*, that is, very idly, and from hence (say they) it comes to signifie, *mean vile persons*, *that are worth nothing*. Dr. Hammond. *Quid vult vilissimus iste homuncio dicere? What will this varlet* (or this *vile fellow*, *this base fellow*) *say?* Mr. *Bois* of *Ely*. *Paul* might be called in a good sense, *seminator verborum*. *Erasmus* not finding a Larine word, which might every way answer the Greek, retains the Greek word *Spermologus*. *At hoc* (saith Learned *Bois*) *non est interpretari*, *sed interpretandi laborem defugere*. *Beza* renders it *garrulus*, and in his Notes *blaterator*, which interpretation as the better, *Piscator* afterward brought into his Text. The Interpreter of *Theophylact*: *Quid vult spermologus*, id est, *nugator & blatero iste dicere?* In this onely (saith *Bois*) differing from *Erasmus*, that he hath added a double Latine interpretation to the Greek word, even in the Text. *Semini verbius*, id est, *seminator verborum*, loquteleius, & ut *Plinius* loquitur qui libens verba funditat. *Zegerus*.

Σκυθρωπὸς, *Tristis*, *tetricus*, Matth. 6. 16. g σκυθρωποὶ, *look not like Scythians*, as one Interprets it. *Tristis*, Vulgatus, *non satis expressè*. *Beza*, *Scaliger*, and *de Dieu*, commend the *Vulgar*. He that hath ὁ πανκύθρωπος, *Tristem & tetricum vultum præ se ferens*.

Σπλαγχνίζομαι, h *Misericordiâ commoveor*. To have compassion or mercy, is frequently set out by this word, that signifieth to have the bowels of mercy, as Matth. 9 36. Luke 10. 33. and 15. 20. Christ was moved with compassion at their bodily diseases, Matth. 15 32. and at their spirituall diseases, Matth. 9 36. This word answers to the Hebrew רָחַם, which comes from the Noun רֶחֶם, *Matrix*, and signifies *invisceratè*, *intimo commiserationis affectu aliquem prosequi seu amplecti*, *quomodo videlicet matrix solet concipere*, *complecti*, *fovere*, *alere*, *tueri & conservare fœtum*. Esa 49. 15. *Elegantè verbum* σπλαγχνίζομαι *in se continet emphasin*. Σπλάγχνα (*quæ Græci vocant interiora viscera*) *ob id intimo commiserationis affectu afficiebantur*, *& commovebantur*: *non aliter ac matrix*, *quando fœtui aliquid accidit*, *afficitur*. Dilherri Disputat. Academ. Tomus Secundus Disput. 20. Posit. 2. Philol. *Stephanus* in his *Concordance* renders it onely, *misericordia commoveor*, and we, *to be moved with compassion*, but since the Greek answers the Hebrew word, as is observed by *Dilher* and others, and since it declares (saith *Beza* on Matth. 9. 36.) the chiefest commiseration, proceeding from the very bowels, Luke 1. 78. I think *Mr. Bois* needed not so often to have blamed *Beza* for his Version.

Στενάζω, *Ingemisco*, James 5. i 9. *Grudge not one against another*, μὴ στενάζετε κατ' ἀλλήλων. *Sigh not*, or *groan not one against another*, *Ne ingemiscatis alii adversus alios*; many in company with others, have a pensive, dumpish spirit, sighing and groaning, and making their society to be burdensome to others. All the Interpreters almost, translate it *ingemiscite*. *Heinsius* dislikes that Version, and would have it signifie there, *clamorem edere*. Ego receptæ versioni ac sententiæ accedere malo: tum quia τὸ στενάζειν nuspiam, quod sciam, in scriptis probatorum Græcorum valet, rixari, clamare, rixis contendere: tum quia στενάζειν in N.T. est, suspirare, ingemiscere Marc. 7. v. 34. Rom. 8. v. 23. 2 Cor. 5. v. 2. Heb. 13. v. 17. & στεναγμὸς non est rixosus clamor, sed suspirium, gemitus, Act. 7. v. 34. Rom. 8. v. 26. *Brochmand in loc.*

Στηριγμὸς *Stabilitas*, 2 Pet. 3, 17. This word was before omitted.

Στοιχεῖον, *Elementum*, Heb. 5. 2. *Principles*. It is derived from a Verb that signifieth *to go*. This is the first evident demonstration of a Child's strength, that he can feel his Legs and go. The metaphor is transferred to Arts, wherein the first things that are learned, are called *Principles* or *Elements* Col. 2. 8. it is translated *Rudiments*, may be, *Elements*, all imperfect lower sort of doctrines or precepts, in opposition to that which is more perfect.

Συλλογίζομαι, *Ratiocinor*, Luke 20. k 5. Vulg. *Cogitabant*, *malè ut ex dilemmate apparet*. *Nec enim quisquis cogitat*, *rationes confert*, *quod est propriè* συλλογίζεσθαι. *Beza*.

Συγκατα-ψηφίζομαι, l *Communibus suffragiis eligor*. It comes from ψῆφος, *calculus*, a *stone*, of which there were two uses and choices, or judgements, wherein they gave their votes by that means, Rev. 2. 17. 2. In numbering, Act. 1. 26 *Dr. Hammond* likes that of being numbred, *He was numbred together with the eleven Apostles*; or if it should possibly referre to the notion of *election*, (saith he) it must then denote *Gods choice* of him *ver.* 24. by the disposing of the lot, and not any *votes*, or *suffrages* of others. So *vain* (saith he) is the pretension of those, that will have this rendred, *Communibus calculis annumerabatur*, he was by *common votes* or *suffrages*, added to

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f Σπερμολόγος, ut ex Athenæo & Græcis in hunc locum Scholiis intelligi potest, propriè locum habet in iis avibus, quæ frugivoræ, sunt & semina legendo, id est, colligendo victum sibi quærunt. Est etiam ubi de certâ quadam aviculârum specie hoc nomen peculiariter enuncietur, veluti apud *Aristotelem Histor l 8 c. 3 & apud Athenæum l 9. p. 198* Hinc apparet σπερμολόγους istos reverâ fuisse hominum mendicabula, id est, ut Anglicè loqui solemus: *beggarly knaves*. Paulo σπερμολόγος audit à Philosophis Athenienfibus, non ut loquteleius aut blaterator aliquis, sed ut homo tenuissimæ fortunæ parumque splendide vestitus. Est enim convitium in viles potiùs quam verbosos. *Boisius in loc.* Σπερμολόγοι dicuntur *Parasiti*, *mendici*. *Garruli*, *Nugatores* qui varios rumores colligunt, & iterum spargunt, victus inde parandi gratiâ. quod huc quadrare videtur. *Schmidius in loc. Vide plura ibid. & de Dieu in loc.* g Syrus interpres vertit *atratum*, sed Syrus non ad vestis colorem retulit, ut in *Cemarim* sacerdotum appellatione, verùm ad pallorem vultus. Differunt aliquid *tetricitas* & *tristitia vultus*: quæ posterior Vox sæpiùs in deteriorem partem accipitur. velut ab affectatione aut morositate ortâ. *Casaub. ad Pers. Sat. Comment.* h *Misericordiâ moveor*. Hoc satis est nec opus est ut additur intimâ, id quod sæpiùs testatus sum *Boisius in Marc. 8 2. Matth.* 9 36. Σπλαγχνίζεσθαι: Satis fuerit dixisse *misericordiâ commotus est*: Anxiæ enim illæ & penè dixeram superstitiosæ observationes, quæ veluti mansa in os interunt ut mea est sententia, scholiis sive annotationibus multo aptiùs, quàm contextui ipsi convenerint. *Boisius* Matth. 18. 27. Satis est, *commotus misericordiâ*, sine *intimâ*, quod de aliis omnibus id genus locis dictum intelligatur *Boisius*. Matth 20 34. Σπλαγχνισθεὶς, satis est si dicatur Latine, *misericordiâ commotus*. Boisius.

i Recentior, voce στενάζει, intelligit quandam intestinam quærimoniam, id ferè esset quod Joh. 7. 12. Interpres inter nuperos maximus, *ne aliis invidere aliis*. Sanè sic Tit. 3. 13. Indicari heic arbitror talem pectoris motum vel ab invidiâ ortum, vel etiam ab excandescentiâ: ab invidentiâ, cùm alienis bonis quis carpitur & maceratur; ab irâ, cùm ad opinionem alicujus injuriæ perpessæ indignatio oritur. *Vide Marc. 8. 12. D. Fridai Annot in loc.*

k Rectè animadversum est, argumentatos fuisse eos qui vocem συλλογίσασθαι putaverunt positam, quod Scribæ ac Sacerdotes isto sunt dilemmate usi. *Pricæus*,

l *Communi sententiâ adjunctus* est *ad undecim*, priores sc. Apostolos: id est cooptatus. Verbum ductum est à nomine ψῆφος seu ψηφὶς, quo calculus seu lapillus significatur Nam calculis conjectis sententiæ olim sive suffragia declarabantur. *Camerarius in loc. Communi sententiâ & approbatione sortis. quæ evenerat, adjunctus & cooptatus fuit* reliquis undecim Apostolis; τὸ ψῆφος vel ἡ ψηφὶς calculus est. *Schmidius. Vide plura ibid.*

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to that number, and then make their own *deductions* from thence. He was acknowledged to be one of the twelve Apoſtles, *Communibus calculis eſt electus*: ſometimes the word is taken for the event determined by lot, as here it is intimated; they all reſted contented with the lot, as being confident that God diſpoſed and approved the event thereof: he was numbred with the twelve Apoſtles, by a common declaration of their generall conſent. *Large Annotat.*

Συγκομίζω, *Una effero*, Act. 8. m 2. συγκομίζειν is to *dreſſe* and *fit* the dead body for the funerall. *Dr. Hammond. Eſt operâ conjunctâ ad ſepulturam componere* Schmidius, Vulg. & Eraſmus *Curaverunt Stephanum*, nempe ſepeliendum, B *Extulerunt*: nimis anguſtè. Neque enim tantùm portatio vel bajulatio ad ſepulturam intelligitur: ſed tota curatio funeris. *Schmidius.* Extulerunt ac ſepulturæ tradiderunt: Nam hoc & ipſe ſermonis tenor & archetypi verbum συνκόμισαν poſtulare videtur. n à κομίζειν quod interim ferre, interim curare, interim mortuum efferre, & alia quædam declarat. *Zegerus in loc.*

Συκοφαντέω, *Calumnior.* Though it have a proverbiall ſignification to *accuſe*, and by that means to *flatter* thoſe, to whom the *accuſation* is whiſpering'ly made, and had its originall from a paſſage about *Figs*, as *Phavorinus* and the *Grammarians* ordinarily expreſſe, yet it is uſed in a great latitude for *wronging*, taking away any thing by *force* from any, Luke 19. 8. it belongs clearly to *wrong dealing, violence, injuſtice*, taking by *force* from others, which was ordinary for the *Publicans* to doe.

Συναγωγή, n *Synagoga, Conventus*, the place Luke 7. 5. the perſons Act. 13. 43. That the word ſignifies not what we call in Engliſh, *Synagogues*, (by them meaning *places ſet apart for divine ſervice*) but any place of *publick concourſe*. will be very probable in theſe places following, Matth. 6. 2, 5. and 10. 17. and 23. 6, 34. Mark 12. 39. and 13. 9. Luke 8. 4. and 11. 43. and 12. 11. and 20. 46. & 21. 12. Act. 9. 2. and 22. 19. and 24. 12. and 26. 11. James 2. 2. it is moſt commodious to render it *Conſiſtory*, or *ordinary affairs* of *trading*. *Dr. Hammond.* See him and *Schmidius* on James 2. 2. Mark 12. 39. ἐν ταῖς συναγωγαῖς Vetus, *in Synagogis*: alii, *in Conventibus*. Sed Græcum vocabulum, cum adeò notum & tritum ſit, etiam in communibus linguis, extrudendum non videtur. *Boiſius in loc.*

Συνέδριον, *Synedrium*, Matth. 5. 22. *the Council. the Sanhedrim*; ſee *Livelies Chronol.* and *Voſſius Hiſt. Evang. lib.* 1. *B. Smith on Prov.* 20 8. ſaith, the *Talmudiſts* corruptly call it *Sanhedrim* o of this Greek word. *Nullibi in federis veteris Hebraicis vocem* Sanhedrim *reperi, mirum non eſt, utpote recentiùs ortam ac in Hebraiſmum à Græciſmo receptam. In Græcis autem, maximè in Proverbiis*, Synedrii *nomen pro eo ipſo quod erat* Sanhedrim, *aliquoties occurrit. In evangeliis & Actis Apoſtolorum perquam obvium habetur* συνέδριον *quo idem ipſum innuitur, quod eſt* Sanhedrin Hebræis. *Seldenus De Syned. Vet. Hebræorum lib. 2. cap. 4.*

Συνέρχομαι. *Convenio*, Luke 8. 4. This word was before omitted,

Συνκλείω, *Concludo*, Gal. 3. 22. The word ſignifies to be ſhut up under Lock and Key, to be kept in a Dungeon: *hath concluded all*,] ſhut them up all together (as ſo many Priſoners in a pit) under the guilt of ſin. The Law puts a man in ſuch a condition, as he ſees no way to eſcape. I find not this word either in *Stephanus* or *Schmidius* his *Concordance*.

Συνίημι, *Intelligentia*. It ſignifies three things: 1. The mind, or intellectuall facultie, Mark 10. 33. 2. An habit of ſcience or prudence, 1 Cor. 1. 19. 3. Perſpicacity, Epheſ. 3. 4. 2 Tim. 2. 7.

Συνδοκέω, p *Conſentio*. Act. 8. 1. *Conſentiens.* Sic vetus, nec libet ab eo vel hilum recedere, quando ille ne tantillum quidem recedit à Græcis. *Boiſius. Eraſmus* tranſlates it, *Conſ nſerat*, nihil apud hos Interpretes eſt, cur Cl. Beza verteret, *ultro conſenſerat.* Ego Syrum ſecutus verto, *unà delectabatur cad ejus.* Εὐδοκεῖν eſt *delectari*, οὐ ſignificat, eum unà cum aliis fuiſſe delectatum *Ludov. de Dieu in loc.* Saulo cum aliis bene placebat interemptio ejus. *Schmidius. Saul was conſenting unto his death*, well pleaſed with the killing of him. *Dr. Hammond.*

Συντηρέω, *Conſervo*, Mark 6. 20. *obſerved him* q, had a care to keep him ſafe; *cuſtodiebat* Vulg. *kept him guarded*, and ſo *ſecured* and *preſerved* him. Though *Herodias* bare him a grudge, and would have killed him, yet ſhe could not, *ver.* 19. *Mr. Bois* and *Dr. Hammond.*

Συστοιχέω, *Eadem ſerie reſpondeo*, Gal. 4. 25. r It ſignifies originally to *walk along with*, and being metaphorically uſed of things *compared* one to another, it ſignifies to be *parallell, anſwerable*, or *proportionable* to another: accordingly *Hagar* is here made a parallel to *Ieruſalem*, the then preſent ſtate of the Jewes. The State of the Children is anſwerable to the ſtate of the Mother, *partus ſequitur ventrem.* All that are under the firſt Covenant are bondmen, all that are under the ſecond Covenant, their liberty floweth from it.

Σχολή, *Schola*. This word was before omitted. Act. 19 9. The word ſignifieth properly *otium*, afterward metonymically *locum otii, & quidem Liberalis: ubi Liberalibus exercitiis ingenii vacatur, ſepoſitis laboribus corporis. Schmidius.* We call it *Schole* in Engliſh. *Vide Ludovic. de Dieu in loc.*

m Apud *Henricum Stephanum* συγκαμίζειν νεκρὸν, eſt componere mortuum ad ſepulturam. *Vide Fuller. Miſcel. lib 6. cap. 18.* Secundùm *Cornel. à Lapide* συγκομίζειν corpus defuncti *eſt illud abluere, componere, ungerere, veſtire, loculo imponere, efferre, ſepelire juſta perſolvere omnemque funeris pompam adornare.* Geierus De Hebræorum luctu cap. 5. Sect. 1. *Vide Heinſium.*

n Luc. 21. 12. Εἰς συναγωγὰς Beza *in Conventibus*: at rectiùs vetus, *in Synagogas* Græcũ enim nomen tam familiariter notum eſt omnibus, ut non ſit causâ cur alii cuicunque poſtponatur *Boiſius.* Ἡ συναγωγὴ eſt quævis *Collectio, Congregatio* à συνάγειν *colligere, Congregare*, uti accipi poteſt Jac. 2. 2. Poſtea in ſpecie notat eam congregationem in populo Iudaico, quæ causâ docendi & diſcendi, legem Domini convenerunt. In quâ ſignificatione, nomen συναγωγὴς Latinis pariter & Græcis celebratiſſimum eſt. *Schmidius in Matth.* 6. 23. o Domus Iudicii quælibet, cujus collegæ eſſent plures iſque ut in judiciis ſit, conſidentes. reverâ pariter erat *Sanhedrim*, i. e. *conſeſſus*: ſic dictus à Græcis vocabulis συνίδρα, συνεδρεία, συνίδριον & συνέδριον, in Rabbiniſmum atque Hebraiſmum cum plurimis ejuſmodi aliis antiquitùs receptis deformatiſque; videlicet in συν, in α mutato. *Seldenus De Synéd. Vet. Heb. l. 2. c. 4.*

p Si quis non putat ſatis Latinè dici, *erat conſentiens*: addat Latiniora ſi volet. ad ea ram libri : Nam nulla verſio contextu dignior, quam quæ ſic repreſentat fontem, ut terſum & politum ſpeculum faciem. Additio adverbii *ultro* ad verbum *conſenſerat*, mihi parum probatur, cum conſenſus non magis cogi poſſit quam voluntas. *Boiſius in loc.*

q Id eſt, erat ei pro cuſtode, nec patiebatur ut a quoquam læderetur: defendebat eum: prohibebat ab injuriis. *Boiſius.*

r And *anſwereth to Ieruſalem*, or is in the ſame rank with *Ieruſalem*, that is, in the allegory and myſticall ſignification.

Συστοιχεῖν non eſt *Conjunctum eſſe*, ut reddidit Vetus: Nec *Confinem eſſe*, ut Eraſmus; nec *Tertingere*, ut Lutherus & Emſerus: ſed *Topicè reſpondere, Analogicè reſpondere*: ſicut στοιχεῖα, ſive Literæ quædam inter ſe ſunt συστοιχοὶ, vel ἀντίστοιχοι. *Schmidius.*

T.

Ταμεῖον, a *Conclave*, Mat. 24. 26. *in the secret Chambers*. It is ordinarily taken for a *Magazine* or *Store house*, the word may so signifie here, places for *Ammunition* and *Armes*, some *Frontier Towns* in the borders of that *Kingdome*, where *Men* and *Armes* lay in store for defence. Some interpret it, gone from the publick ordinances, onely to be enjoyed in private. It properly signifies any private place, where Grain, any other goods, store or treasures were laid up. Matth. 6. 6. it is translated *Closet*: it is not to be understood metaphorically, descend into thy heart, and inmost closet of thy soul, nor to be prest too literally, secret prayer must be performed in a secret place. *Es Cabinets* en pluriel, un Christ en plusieurs Cabinets; Ce qui ne se peut faire que par la transubstantiation, qui met le corps de Jesus Christ en divers endroits à la fois: mêmes est a remarquer qu'il a en Grec, ἐν τοῖς ταμείοις, c'est a dire Cabinets a garder de la viande; ταμεῖον qui est le mot Grec dont a usé le S. Esprit signifiant proprement un Cabinet a garder de la viande. *Mestrezat de l'Eucharistie lib.* 2. *cap.* 18. *Hic indigitatur mendacium de locali præsentiâ corporis Christi in missâ. Nam siquis fingat Christum voluisse hoc exprimere, si excogitare posset phraseologiam exprimendo isti mendacio aptiorem, falsus sim.* Vide Dan. 11. 38 *Coccejus de Antichristo. Vetus*, in penetralibus, *alii*, in conclavibus: *Neutrum rejiciendum. Sit ergo illud in contextu, hoc in margine.* Boisius in loc.

b Τάξις, *Ordo*. It signifieth a due and seemly disposition; it comes from τάσσω, to *appoint*, or *set in order*. This Noun is used to set out a decent ordering of Church affairs, 1 Cor. 14. c 40. and a comely carriage of Christians, Col. 2. 5. But Heb. 5. 6. it implieth that the Priesthood is a distinct kind of Office, ordained and ordered by him that hath power to doe it. It is in a like sense applied to *Aarons* Priesthood, Heb. 7. d 11, but *ver.* 21. of the chapter, κατὰ τάξιν, *after the order*, may signifie (saith Dr. *Hammond*) no more then *sicut*, or quemadmodum, *even as*, or *after the manner* of.

Τάσσω, *Ordino*. It signifieth to *ordain, appoint, place, set in order*. It is applied to the setting of Commanders or Officers of Warre in their places, Luke 7 8. and to Gods ordaining unto eternall life, Act. 13. 48. It is used to set out mans *determining* matters, Act. 15. 2. and *appointing* place and times, Matth. 28. 16. Act. 28. 23. It is more frequently used in the *military* sense, in the notion wherein the *Books* of *disposing* or *marshalling Armies* are called *Tacticks*, Acts 7. 53. so the LXX use it, Ezek. 44. 14. Because that place Act. 13. 48. is much controverted, and according to mens different opinions, variously interpreted, I shall be larger in opening it, it being also a difficult Scripture. *Dr. Hammond* in the margent renders it *as many as were* disposed *to eternall life*: in his *Annotat.* he quotes *Mr. Mede* for this, being a notation of the Proselytes among the Jewes, and saith, They that are *truly pious, sincerely & honestly disposed*, to doe whatsoever God requires of them towards *eternall life*, may fitly be said to be τεταγμένοι εἰς ζωὴν αἰώνιον, *enrolled* in the *number* of those that look after *eternall life*, *marshalled*, in *standing ready*, in *order*, in *rank*, in *order* to *eternall life*. Others render it *disposed, well affected* to *eternall life*, see *Dr. Arrowsmith's Chain of Princip. Aphorif.* 5. *Exercit.* 6. Dr. *Featley*. and *Ludovic. de Dieu in loc.*

Τάχος, *Cito, citius*. It is used sometimes potitively, and is translated *shortly*, Heb. 13. 23. and *quickly*, John 13. 27. and sometimes comparatively, and translated *sooner*, as Heb. 13. 19. John 20. 4.

Τελειόω, τελείωσις, *Perficio, consecro, sanctificio*, Heb. 2. 2, 10. *made perfect*, τετελείωται. The Greek word according to the notation of it, signifieth to finish or accomplish a thing, to put an end to it, or to perfect it; for that which is brought to an end, so as there is no farther proceeding therein, is said to be perfected: and that is accounted to be made perfect, which is fully and absolutely done, so as nothing needeth to be added thereto. The word is variously used. 1. To finish a thing, John 4. 34. Act. 20. 24. 2. To fulfill what was foretold, Joh. 19. 28. 3. To make perfect, Heb. 10. 1, 14. and 12. 23. 4. To consecrate, Heb. 2. 28. that is, to set apart to an holy use, and that with speciall solemnity. The Septuagint doe use this word in this sense, Exod 29. 9, 22, 26, 29, 33. 5. To Die, and that as a Sacrifice offered up to God, Luke 13. 32. in this sense the Greek Fathers apply this word to martyrdome. It may in every of these be here taken not unfitly, as *Dr. Gouge* shewes, by a particular instancing of them all. *Petrus Faber* in his *Agonisticon lib.* 3. *cap.* 10. saith, he prefers *consummasse*, used by the Vulgar, Non dicitur, ὅσοι ἦσαν τεταγμένοι. Sed, ὅσοι ἦσαν τεταγμένοι quotquot secuti erant τάξιν Dei in negotio salutis nostræ. *Schmidius in loc.* Quod hic post Socinum à Remonstrantibus excipitur per vocem τεταγμός & significari aptum & dispositum esse ad vitam æternam, contra usum Scripturæ & omnium Interpretum fidem asseritur, & absurdum ac planè Pelagianum est statuere, aliquem esse aptum & dispositum ad vitam æternam priusquam in Christum credat. *Vide Rom.* 2. *v.* 5. *Censura in Confess. Remonst. cap.* 18. Et *Crediderunt quotquot ordinati sunt ad vitam æternam*, supple à se ipsis, hoc est a se ipsis ordinati ad vitam æternam; hoc est, dispositi. Nam si ipsi dicuntur cor suum aperuisse Act. 16. 14. quod majus est, nisi mea fallit conjectura, quidni dicantur ipsi se disposuisse ad vitam æternam? *Twiss.* contra *Corvinum, cap.* 12. *Sect.* 6. Ordonnés asc. par l'eternelle & treslibre election de Dieu. Rom. 11. 7. *Diodati.* f The Noun τέλος whence the Verb is derived, signifieth *End* and perfection, see Heb. 2. 6. and *Mestrezat's* third Sermon in French, on Heb. 2. 10. 1 Cor. 2. 6. τέλειοι vocantur Christiani ut Matth. 5. 48. & hic *Beza* recte notat exprimi hac voce *Tom* Hebraicum. Adde ita vertere ferè LXX Interpretes ut Gen 6. *Casaub. in loc.* Heb. 12. 23. made perfect, τετελειωμένοις, are those that have *received* their *Crown*, their *reward*, in the agonisticall notion, that is, that have attained the *end* of their *race*, are *triumphant* in *heaven*; the use of this phrase is ordinary among the Iewes. *Dr. Hammond.*

a Matth. 6. 1. τὸ ταμεῖον, vel etiam ταμεῖον, quod & aliqui hîc reponunt, est *locus secretior*, in quo frumenta, vina &c. imò & Thesauri reponi & recondi, justóque inde tempore depromi solent. Talia loca non solent cuivis patere. Vult ergò Salvator, adeò vitandam esse orationem in publico πρὸς τὸ θεαθῆναι, ut potiùs in locum secretissimum & penitissimum oraturus secedere debeat. *Schmidius in loc.* The Hebrew *Taman* signifieth *abscondere, recondere*, whence ταμεῖον, *promtuarium, cella, penu, ararium, fiscus, penetralia* sive *intima ædium.* The Chaldee *Timion* thesaurus, ἀραριῶ & *thesaurarius* comes from the Greek word. *L'Harmonie Etymologique Des Langues Par Guichard.*

b Τάξις propriè est ordo aciei *militaris*, ubi membra subsequentia antecedentibus respondere necesse est. *Schmidius in Heb* 7. 11.

c Orderly without confusion, every thing in its proper season, time and place, *Dr. Featley.* According to appointment, *Dr. Hammond.* In hujus regulæ communis praxi, ecclesia hanc libertatem habet, externa non definita à Deo accommodandi ad circumstantias locorum, temporum, & necessitatis præsentis. *Riveti Grot. Discuss. Dial. Sect.* 14. d In quâ alter sacerdos succedebat alteri, nec ullus erat perpetuus & unicus sicut Christus. *Schmidius in locum.*

gar,

gar, before *consecrare* g, used by *recentior (eruditus licèt) interpres. Consummare est idem quod perficere* (saith he) we shall find *Consummatissimum juvenem*, in an Epistle of *Plinie* the second, to *Macrinus*. That place James 1. 4. a Translation also, *ab athletis*, gives light to, (saith he) and likewise receives light from this place. See *Brochmand* on James 1. 4. *Dr. Hammond* on Phil. 3. 12. saith, it is an *agonistical* word, and signifieth the being *Crowned, receiving the reward*. *Turretin* shewes, that the Apostle used this Greek word in the signification of Consecrating in this Epistle, which is not far from consummating, to shew, that he which is consecrated to serve God, ought to be every way accomplisht. See more there.

g Au language de LXX qui à été fort suivi en cette Epistre. les consecrations legales sont appellées τελειώσεις Exod. 19. Levit. 7. Defense de la Fidelité Des Traductions De La S. Bible Faites A *Geneve* par *Turretin*.

Τίμιος, *Honorabilis, Pretiosus*. It signifieth that which is of high account or esteem. It is attributed sometimes to *Persons*, Act. 5. 34. sometimes to things; to the fruit of the earth, James 5. h 7. to precious stones, Rev. 18. 12 yea, to *Divine Promises*, 2 Pet. 2. 4. and to Christs blood, 1 Pet. 1. 19. in all these places it is translated *Precious*. Heb 13. 4. it is applied to *Marriage*, and sheweth that it is an estate highly to be accounted of, and in that respect stiled *honourable*.

h Vocat fruges quæ è terra nascuntur, fructum πίωυς: id est, qui in pretio & honore jure habeatur. *Brochm. in loc.* i *Chrysostomus* dicit translatum esse verbum à victimis, in quibus mactatis & nudatis pelle, intus conspicua sunt omnia. *Camerarius.*

Τετραχηλίσμένα, *In collum resupino*, Heb. 4. 13. Τετραχηλισμένα, *opened*. *Phavorinus* saith, τραχηλίζειν signifieth to *cut in two*, to *divide down the Spina dorsi*, (τράχηλος signifying, saith he, the *spondyls* of the *back bones*) and so it belongs clearly to the *custome* of the *Priests*, in examining the *Sacrifices*, whether they were *intire*, and without *blemish* or no. As the *entrails* of the *sacrifice*, and the most *secret* part are *conspicuous* to the *Priest*, by *cutting* the *sacrifice* thus down the *neck* or *back bone*, so are all before the *word* of *God*; the most *secret* things *discerned* and *seen* into, & that is the meaning of γυμνὰ καὶ τετραχηλισμένα, *naked*, in reference to *fleaing*, taking off the *skin*, with which the *flesh* is *cloathed* and *covered*, and *cut* down the *back* also. *Dr. Hammond*. Some translate it *bare neckt*, a metaphor from the mode in the Eastern Countreys, where they go bare neckt, opened k, as it were anatomized and cleft asunder, so that he sees every turning and winding of our hearts. *Dr. Featley*. *Opened* is better then *open*, as they used to *open* the sacrifices of the Law, through the middle, from the neck downward.

k *Resupinata* Erasmus, *aperta* Vulg. *potentia* Beza. *Supinè exposita* Schmidius, *detectæ*, le terme Gree signifie proprement un corps couché par terre a la renverse, la face contremont. *Diodati.*

Τροχιὰς, l *Orbita*, Heb. 12. 13. *make straight paths for your feet*. The Greek word here translated *paths*, signifies strictly, such a way or track, as a Wheele makes upon the ground, of a Chariot, Cart, or the like: here it mainly intends a way fitted for a man to walk in, whether drawn out by a Wheele, or troden by a foot.

l Τροχὸς rota, *via rota*, orbita, & postea in genere, *Semita, Via*. Schmidius. A path is a common way for many to walk in. A Christians course is exemplary, as a path, directing others in the way. Id est, rectum cursum tenete, & ita quidem ut honestæ vitæ vestræ vestigia appareant, quæ nimirum alii ingrediantur. Hæc enim vis esse videtur istius periphrasis. *Beza.*

Τρίβολος, *Tribulus*, Matth. 7. 16. Heb. 6. 8. See *Schmidius* on Heb. 6. 8. *Vox Græca ex τρὶς ter, & βάλλω jacio. Dicta à triplici cuspide, quòd scilicet cuspidatus, trifariam feriat: vel à femine triangulari, ut volunt alii.* Gualtperii *Sylloge vocum exoticarum in N.T.* Whence comes our English *tribulation*.

Τρώγω, *Edo*. It comes from *Teraç*, in Chaldee *mordere*, & from this Greek word comes the Spanish *tragar*, avidè comedere, Luke 17. 28. *They did eat, they drank*, &c. Matth. 24. 38. It is expressed by Participles, *they were eating*, &c. Τρώγοντες, *given to eating*, their minds were wholly in them, without respect to the judgement coming. Here *Tota oratio* ἀσυνδετον *est*, (saith one) there is no *Copula* or conjunction in the words. The figure *Asyndeton*, when it is used in Scripture, notes four things. 1. *Præsidentiam*, Confidence, Exod. 15. 9. 2. *Celeritatem*, speed in the dispatch, Judg. 5. 27. 1 Sam. 15. 6. 3. *Vehementiam*, intention of the Spirit, so in this place; and in the Lords Prayer, the three first Petitions are *asyndeta* for the same reason. It may also shew their confidence, and great security. 4. It is *Complicationis nota*, when many things meet together, that are to be in one, Rom. 12. 11. 1 Cor. 13. 4, 5.

m In the Old Testament there are many *Polysyndeta's*, as in the Book of *Ruth*, divers Verses begin with And. n Τὰ τύμπανα sunt *Fustes* sive *Baculi*, quibus Tympana (quæ hinc nomen acceperunt) pulsantur. *Schmidius.* They were beaten with Bats or Clubs. Rent mis à more à coups de baston. *Diodati. Vide Gatak. Advers. Miscel. cap. 4. & Schmidium in loc.* A la forme de la doctrine. en la puissance de laquelle vous avez été mis. *Diodati.*

n Τυμπανίζομαι, *Distendor*, Heb. 11. 35. *tortured*. That this punishment, was that inflicted by *Antiochus* on the *Maccabees*, there is little question, the many circumstances here, agreeing with those there, doe make it manifest, as *D. Hammond* largely shewes. Hee saith, it was a punishment very painfull, contumelious, capitall, used amongst the *Grecians*, *Babylonians*, and *Romanes*, and is used at this day among the *Eastern* people, saith *Diodati*. The Old Translation, *Erasmus* and *Beza* render it, *Distenti sunt sicut corium supra Tympanum extenditur*. h. e. cruciatibus carnificum subjecti sunt. Syrus, *ex cruciatibus mortui sunt*.

Τύπος, *Typus, exemplar*. It signifieth a *Type* which prefigures a thing to come, and also a *Pattern*, as it is translated, Heb. 8. 5. or *Example*, to make, form, or order another thing by it. In this sense the word is oft used in the New Testament, 1 Thess. 1. 7. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3. Herein a metaphor is comprised, taken from *Painters*, or *Limmers*, who have their patterns before them, and so set their eye upon that pattern, as they draw their Pictures every way like it, Rom. 6. 17. *that form of doctrine which was delivered to them*, or that form of doctrine which they received, or to which they were delivered up. It is a metaphoricall speech, taken from a Mould, whereinto Metall is cast.

T.

Ὑπήκοος, *Obsecundo*, Heb. 13. 17. *Submit*. It is a Compound; the simple Verb ἐπήκοος

signifieth *cedo*, to *yield*, or *give place*, as Galat. 2. 5. The Prepoſition ὑπὸ with which it is compounded, ſignifieth *under*. This Compound implieth ſuch a ſubjection as an Inferiour, who counts himſelf under another, yields to him who is over him. It may imply the manner of obedience, which is a reverend and due reſpect towards him whom we obey.

a Τὸ ὑπερβαίνειν cum caſu perſonæ quaſi ob oculos repræſentat eos, qui vi oppreſſum quempiam conculcant, quum propriè ſignificet *ſupergredi*; quo verbo uſus eſt vetus interpres ſive *ſuperſcandere*, ut ſuperbi & ambitioſi conſueverunt. Hinc illa comminatio Deut. 28. 23. quibus verbis iſtud ὑπερβαίνειν aptiſſimè deſcribitur ut & Pſal. 66. 12. Uſus ſum autem opprimendi verbo, quoniam hoc ipſum à conſequenti ſignificatur verbo, ὑπερβαίνειν, cujus metaphora durior eſſet in Latino ſermone. *Beza in loc.*

b Ὑπερεκτείνω, ὑπεραυξάνω, & ὑπεραφθονῶ, and many more in the New Teſtament.

c Ex ὑπὲρ & λίαν compoſitum, *Supervaldè* ſignificat, i. e. Excellenter. Hoc loco autem Adverbium hoc junctum Articulo, ſignificat & Adjectivè, v. g. *Excellens*, *Summus*, *In ſummo gradu conſtitutus*. Schmidius in 2 Cor. 11. 5.

Ὑπερβαίνω, *Supergredior*, *limites tranſgredior*, a 1 Theſſ. 4. 6. ὑπερβαίνω is a generall word to ſignifie *tranſgreſſing* of the *due limits* in any thing. This being applied to *uncleanneſſe*, (as appears *ver.* 7 and by the *modeſt*, *civil* expreſſion of *in a matter*, and by the addition of πλεονεκτεῖν, which belongs to *unnaturall luſts*) will be concluded moſt probably, to ſignifie thoſe *filthineſſes*, which *exceed* the *bounds* and *law* of *nature*. Dr. *Hammond*. See more there. *Ex ſuperioribus atque etiam ſequentibus liquet, Apoſtolum hic loqui de negotio ſcortationis, ne quis per fraudem occupet, aut uſurpet ſibi, alterius uxorem, ſeu mulierem alienam. Id enim* πλεονεκτεῖν *hoc loco propriè ſignificat, teſte Hieronymo.* Zegerus in loc. *Diodati* goes this way too. And *defraud*, or *over paſſe*, or *overreach*, either by falſe weights and meaſures, or lying words, or fraudulent intentions, or over-reaching policies and devices. *Dr. Featley*.

Ὑπερπλεόνασε, 2 Cor. 10. 16. This word was before omitted.

Ὑπερπερισσεύω, *Superfluo*, Luke 6. 38. The ſimple Verb, Ἐκχύνομαι, ſignifies being *poured out*, therefore this word by analogie with other words b, ſignifies *abundantly poured out*. Generally the word ὑπὲρ in compoſition, *increaſeth* and *augmenteth* the ſignification, and ſo muſt be underſtood in this place. To *pour out* being a note of *plenty*, and this, of being more then *poured out*, of very great *abundance*.

Ὑπερβολή, *Eminentia*, Phil. 3. 8. This word was left out before.

Ὑπερλίαν, c *Excellenter*, 2 Cor. 11. 5. *chiefeſt Apoſtles*,] Gr. *over and above*, or *exceedingly above*: τῶν ὑπερλίαν ἀποστόλων, *ſummis Apoſtolis*. Ad verbum, iis qui ſuprà quam valde ſunt Apoſtoli. *Beza in loc. Magnis Apoſtolis*, Vulg. *eximiis*, Eraſ. *præcellentibus*, Valla, *excellentibus*, Stapulenſis, *præſtantibus*, Arab. *iis qui admodum excellunt*, Syr. Chamier De Oecumen. Pontif. lib. 4. cap. 1. ſaith, *Beza* tranſlates it beſt of all. The *Vulg.* renders it 2 Cor. 12. 11. (where it is alſo uſed) *Iis qui ſunt ſupra modum Apoſtoli*. Interpreters think, that *Peter*, *James*, and *John*, are here meant by *Paul*, ſo *Theophylact*, *Oecumenius*, *Anſelme*, *Lyranus*, *Schmidius* and *Zegerus* on this place. *Dicit hoc præcipuè adverſus eos, qui Petri ſe ſectatores profitebantur. Grotius.* This word was alſo before omitted.

Ὑπόδειγμα, *Exemplum*, *exemplar*, Heb. 4. 11. It is compounded of ὑπὸ, ſub, *under*, and δείγμα, *Example*; it declareth ſuch an example, as is for another uſe, which we call a *pattern*: ὑπόδειγμα for παράδειγμα, ſaith *Beza* here. It is uſed for a good *pattern*, John 3. 15. James 5. d 10. and alſo for an ill *pattern*, as here, and 2 Pet. 2. 6.

Ὑπόδικος, *Obnoxius*, Rom. 3. 19. *guilty before God*, or ſubject to the judgement of God; ſo fully convinced, that the guilt of ſin lies upon his ſoul, that he hath nothing to ſay, but lies under the power and guilt of it.

Ὑπόδικον, Vetus Interpres *ſubditum* barbarè nec ſatis expreſsè convertit. Subditus enim apud Latinos nihil aliud eſt, quam ſuppoſitum; id eſt, ſubmiſſum, aut clam appoſitum declarat. *Beza*. Vide plura ibid.

Ὑπόστασις e Heb. 1. 3. According to the proper notation and derivation of the word, it ſignifieth a *ſubſtance*, or *ſubſiſtence*, which are in a manner, Latine words, and ſet out the *being* of a thing, even a particular and diſtinct *being*, which is moſt properly called a *Perſon*. What in this myſtery of the *Trinity* the Greek Fathers called *ſubſtances*, or *ſubſiſtences*, the Latin called *perſons*. They ſaid, there were three *ſubſtances* and one *eſſence*, as we ſay, there are three *perſons* and one *eſſence*. Thus it is taken, as it is ſingly conſidered in it ſelf. But as it hath reference to other things, it importeth, that which giveth a kind of *being* to that, whereunto it hath reference, ſo as Believers reſt confident thereupon. In which reſpect this word is tranſlated *Confidence*, Heb. 3. 14. 2 Cor. 9. 4. and 11. 17. Heb. 11. 1. Faith is ἐλπιζομένων ὑπόστασις, the confident expectation, ground or confidence of things hoped for. *Beza* on 2 Cor. 9. 4. ſaith *Recte admonuit doctiſſimus interpres, τὸν ὑπόστασιν ſignificare animi quandam (ut ita dicam) imperterritam ſubſiſtentiam, quæ nullis periculis novit cedere. Itaque hoc in loco animi præſentiam declarat, (qua ſignificatione Polybius quoque hanc vocem uſurpat de hac lite loquens) ut pudeat Corinthios, quod Apoſtolo tam conſtanter aſſeveraſſent, reipſa non præſtare.*

Ὑποστέλλομαι, Heb. 10. 38. f *draw back*. It is a Compound, the ſimple Verb στέλλω, ſignifieth to *ſend*: in the middle voice στέλλομαι, it ſignifieth to *avoid* or *ſhun*, 2 Cor. 8. 20. and to *withdraw*, 2 Theſſ. 3. 6. The Prepoſition ὑπὸ, ſignifieth *under*. The Compound properly ſignifieth to *ſlip away*, and that underhand, privily, and for fear, or ſhame. It is uſed of *Peter*, who withdrew himſelf from communion with the *Gentiles*, Gal. 2. 12. It is uſed alſo Act. 20. 20, g 27. Here it implieth ſuch as having made open profeſſion of the true faith, on ſome by-reſpect, forbear their profeſſion, and withdraw themſelves from communion with other profeſſours. The Apoſtle uſeth this word, to meet with thoſe who think to be excuſed in that they doe not openly and ſcandalouſly renounce their profeſſion, but onely covertly. But all manner of Apoſtaſie is compriſed under this word, and thereby condemned. *Vide*

d Exemplū, ad quod nos ipſos Fingere debemus, ut Ioh. 13. 5. *Grotius*. Mihi certè innuere videtur; Sanctorum actus non eſſe παράδειγμα, exemplar illud principale quod præcipuè nobis intuendum, ſed quaſi illius δεύτερον & ſecundarium exemplar, quod non eſt ex ſe, & propter ſe authenticæ authoritatis, ſed eatenus fidem habet & authoritatem, quatenus concordat cum originali. *R. R. Epiſc. Sanderſ. De Obligat. Conſcient. Prælect.* 5.

e Ab ὑπίστημι, ſubſiſtere. Reddidi potius *Perſonam*, quam *eſſentiam*, aut *ſubſtantiam*: quum eſſentia ſui ipſius χαρακτὴρ aut εἰκὼν non ſit, Perſona autem perſonæ χαρακτὴρ & εἰκὼν eſſe poſſit, ita ut, qui Filium videt, etiam Patrem videat. *Schmidius*.

f See *Dr. Hammond* on the place. From the faith, and patient expectation, by falling away, and departing from Chriſt and his truth. *Dr. Featley*. The Apoſtle here (ſaith *Diodati*) follows the Greek Verſion, which ſomewhat differs from the Hebrew.

g Scitis me nullo metu, nullis periculis cohiberi potuiſſe, quo minus totam ſalutis doctrinam vobis traderem, ὑποστολὴ eſt *metus*, & ὑποστέλλεσθαι eſt *metuere*, vel præ metu fugere & declinare. *Boſius* in Act. 20. 20. *videſis in ver.* 2.

Bezam

Bezam in loc. That no persons may dream of an immunitie in this case, the Apostle sets it down indefinitely, thus, *If any man draw back.* Indeed the word *any man*, is not expressed in the Greek h, but necessarily understood in the Verb of the third person, which hath no Nominative Case joyned with it: when we say, he that doth this thing, we intend any one that doth it. So *Dr. Gouge*. *Dr. Gell*, on Deut. 24. saith, the words sound thus; and if he (the *just*) draw back, my soul hath no pleasure in him: there's no *any man* in the Text, but the *just man* necessarily understood. *Beza* (he saith) taught the Translatours to corrupt the Text, by adding (*quis*) to ὑποστολὴ *Subductio*, Heb. 3. 9. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, *But we are not of them which draw back*: word for word it is thus, *we are not of the subduction* i. or withdrawing. *Broughton*. It is a concise and emphaticall phrase. Some understand the word, *Sons*, thus, *we are not Sons or Children of withdrawing*. So not onely the *Rhemists*, but *Beza* and *Grotius*: Dr. *Gouge* prefers our last Translation, we are not of that *mind*, or of that *carriage*, or of that *company*.

h Καὶ ἐὰν ὑποστείληται) Sc. τις, *Si quis se subduxerit*, non volens ferre afflictiones ecclesiæ. Significatio verbi patet Gal. 2. 12. Sed ibi de corporali subductione sermo est, hîc magis de spirituali, quæ sit animo. *Schmidius in loc.*

i Nos non ii sumus qui nos subducamus. vulgata ad verbum, Nos autem non sumus subtractionis. Subaudiendum autem videtur τέκνα, filii, ut sit integer Hebraismus. *Beza. Vide plura ibid.*

Ὑποτάσσω, *Subjicio*. It properly signifies, to *put under*, Heb. 2. 8. They who are by him that hath authority put under another, are brought to be in subjection to him. It is rendred, *put in subjection*, Heb. 2. 5. It is in this sense applied to *Subjects* and *Servants*, 1 Pet. 2. 13, 18. To *Wives*, 1 Pet. 3. 1. To *Children*, Luke 2. 51. To the *Church*, Ephes. 5. 24.

Ὑστερέω. It signifies to *come after*, or *behind*, or *short*, 1 Cor. 1. 7. It is sometimes taken to *want* or *lack* a thing, Mat. 19. 20. Luk. 15. 14. It is likewise taken, to *fail* of a thing, as Heb. 12. 15. Men *want*, *lack*, *fail*, or *come short* of a thing, 1. When that which they had is exhausted, and clean gone, John 2. 3. 2. When men have not attained to that which is set before them, Rom. 3. k 23. This word used also Heb. 4. 1. is taken from Runners in a Race, who, if they be idle, secure, careless, heavie, lazie, *come behind*, or *short* of the prize, and *fail* of obtaining it. It is used Heb. 11. 37. for *want* of all necessaries, as elsewhere, when it is put alone, Luke 15. 14. Ὑστέρησις, Mark 12. 44. and ὑστέρημα, Luke 21. 41. may well be rendred *necessaries*; out of that which was *necessary* to her, out of that which she *wanted* for her self, out of her very *low estate* or *extremity*. The first word is used also Philip. 4. 11. the latter, 1 Cor. 16. 17.

k *Deficiuntur gloriâ* Dei, ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. Vulgata, *egent gloriâ Dei*, quæ interpretatio hoc quidem loco sententiam Apostoli enervat. Erasmus, *Destituuntur gloria Dei*: quod & ipsum non est satis expressum. Hoc quidem certum est, ὑστερεῖσθαι propriè de iis dici, qui in cursus certamine, deficientibus viribus, relinquuntur à tergo, ita ut ad metam pervenire non possint: quod iis optimè convenit, qui Dei veritate ad injustitiam abutuntur, id est, omnibus hominibus non regeneratis. *Beza*. The Greek word signifies properly to remain behind, or to come too shortof getting something, as the prize in running of races: so likewise doe all men come short, that seek to obtain everlasting life by their works. *D. Featley*. of the image of God, or of heaven & happiness. 1 Cor. 11. 7. Image and Glory are joyned together; this Image renewed is called Glory, 2 Cor. 3. *ult.* so called, because of the excellency of it, and because it is the main foundation of our right and title to the glory of God: id est, egent, vacui sunt, destituuntur divinæ gratiæ gloria. *Zegerus. Vide Bezam in* 1 *Cor.* 8. 8. & *Phil.* 4. 11.

Τροπόω, *Exolio*, or, John 12. 32. *lifted up*, that is, crucified, and taken away from the earth, see chap. 3. ver. 14. The Hebrew *Rum*, signifies both *lifted up*, as Gen. 7. 17. and 31. 45. and *taken away*, Dan. 6. 11. *Sublatus fuero è terra*] Beza, Vulgata, & Erasmus, *Exaltatus fuero è terra*. But when from this speech the following objection of the Jewes ariseth, we must needs think (saith *Beza*) that Christ used a word of doubtfull signification in his idiome, by which something is signified, both to be *lifted*, and also to be *taken away*, è medio: For otherwise, neither would occasion have been given to the Jewes of objecting those things, neither could Christ so fidly seem to have signified his death. *Puto autem id omnino esse quod Latini dicunt, Tollere, Græci autem magis propriè αἴρειν, quàm ὑψοῦν, Hebræi, vel* Rum, *vel potiùs* Halah. *Beza in Ioh.* 12. 32. *Diodati* in his Notes upon the French Bible of his Translation, saith, he makes an allusion between his lifting upon the Crosse, and his ascension to Heaven. The sense is, (saith he) I shall not onely in my own person overcome the Devil by my death, but through my satisfaction, being lifted up to glory, I shall draw as a Head, all my members, the faithfull out of their captivity, into the liberty of the Spirit, and in the end to my heavenly glory.

Τιτρώσκω. Luke 18. 5. It is twice used in the New Testament, here, and 1 Cor. 9. 27. It is an *agonisticall* word in the first use of it, belonging to the Cuffers, which was one of the Grecian Exercises, or to a mixt Exercise, made up of Cuffing and Wrestling together, & is the thing referred to in that place of the m *Corinthians*. From this use of the word, there is another which is gotten into common use for *reproaching*, or *putting any* man to shame. Thus as the Latine *fugillatio*, so the Greek word is used, & is to be taken in this place, either, *least her continuall coming shame me*, or least, *she coming so oft*, at *last* let loose her tongue to contumelies, and rallings at me: but the former is better. *Dr. Hammond in loc.* Ad pugilum aliorumque athletarum probationis aut reprobationis morem Divus Paulus aspiciens (ut quidem auguror ipse, quod ab aliis nequaquam traditum video) & in metaphora sive allusione sive allegoria, perstans, propterea dicebat se corpus

l Quo loco Christus planè videtur linguâ Syriacâ usurpasse vocem homonymam *Rum*, quæ utrumque significat, & tolli in sublime, hoc est, in crucem, & tolli è medio, nempe ex hominibus in cœlos. Nam de mortis genere locutum esse Christum, clarè ait Evangelista, aliter verò accepisse Iudæos satis liquet ex iis, quæ idem mox subjungit. *Voss. Institut. Orat. lib.* 4. *cap.* 10. *Sect.* 7. *Si in altum sublatus fuero à terra*, in crucem scilicet. Ita enim hæc verba accipienda esse, versus sequens ostendit. Tametsi turba, non de exaltatione in crucem, sed de sublatione totali è medio accepit. Ita malui uti verbo, *Sublatus fuero*, quo utrumque potest notari; ut exaltari in crucem, qui sensus est Christi: & tolli è medio, qui sensus est turbæ. *Schmidius in loc.*

m Among whom the *Isthmii agones*, (one of the four sorts of them in Greece) were celebrated. The word comes from ὑπωπιον, and that from ὑπὸ and ὤψ, a *livideness* or *blewness* under the *eyes*, or on the *face*, such as is caused by blowes; signifies directly to *Strike* in the *face* with the *fist*, or with *Cæstus*, which they used in their *hands* to *Cuffe* with, and so as the word παλαιστὴς, *to get the adversary under him*, belongs there to *Wrestling*, so this ὑπωπιάζω, to *Cuffing*, and both together make up the παγκράτιον, the *exercise*, so called from πᾶν and κράτος, as requiring all strength to the using of it, which *Chrysostome* saith, the Apostle refers to there. Luc. 18. 5. Τυπτιάζῃ με] Vetus & Erasmus, *fugillet me*; Beza & Piscator, *obtundat me*. Neutra interpretatio displicet, tametsi magis placeat prima. Nam non opinor Latinos verbum habere, quod Græco ὑπωπιάζω aptius respondeat, quam *fugillo*. Boisius in loc. Vide plura ibid.

ſuum jejuniis illis aſceticis & continentiæ ceſtibus ὑπωπιάζειν, quod eſt, pugnis in os ductis ceſtibuſque impactis fugillare, lividamque reddere. *Pet. Fab. Agoniſticon. lib.* 3. *cap.* 13. *Vide etiam cap.* 14. 1 Cor. 9. 27. *But I keep under my body, and bring it into ſubjection*, buffet it, beat it black and blew, hold it in ſubjection, like a captive, like a ſlave after conqueſt. *Mr. Farindon.* The Vulgar ſaith, *caſtigo, I chaſten*, but that is, to abuſe the Greek word. *Erimæus, Auguſtine,* & *Paulinus* tranſlate it *lividum facio*, the *Arabick, I buffet*, *contundo Beza*. Mais le mot de *Chaſtier* plaiſt ſur tout à nos Adverſaires, parce qu'il ſemble, accommoder mieux avec la diſcipline des moines, qui croient obliger Dieu en le donnant des coups de foüet, & prendroient volontier ſainct *Paul* pour patron d'une manie, dont il ne ſe trouve nul example qu'entre les Preſtres de Bahal, & de Cybele, & d'Iſis. *Premiere Partie de la Conference à Caen entre Bochart & Veron. pag.* 213. Matte) c: par mortification des mes affections charnelles, & par tous autres exerciſes de pieté, je me redui moi-même à l'obeiſance & diſcipline de l'Eſprit de Dieu. Et à la patience & conſtance e tous travaux: & à la force, & adreſſe, requiſe en ces combats ſpirituells. *Diodati. Dr. Featley* on this place, hath the ſame in Engliſh.

Φ.

Φαντασία, *Oſtentatio*, Act. 25. 2 23. *with great pomp*: μὴ πολλῆς φαντασίας, *great appearance or ſhew*. The Vulgar renders it, *cum multa ambitione*; Eraſmus, *cum multo apparatu*; Beza *and* Piſcator, *cum multa oſtentatione*; and *Piſcator* in his Notes, *cum multo ſplendore*; *Siſanus* the Interpreter of Theophylact, *cum magna pompa*, and ſo *We*. We may ſay (ſaith *Bois*) *with a great trompe*, or, *a great train*, or, *a great ſhew*, *with a great attendance*.

Φέρω, οὖσι, *Feto*, or, Heb. 1. 3. *upholding*: φέρων, that is, continuing their natures, and covering of them. It ſignifieth to *bear*, to *carry*, or *uphold* a thing: as the friends who took up and brought to Chriſt, a *Palſey* man. And alſo to *move, carry order*, and *diſpoſe a thing*, as the windes drive and carry Ships hither and thither. The Lxx uſe this word, Gen. 1. 2. to ſet out the Spirit's moving upon the waters, at the firſt forming and creating things. And the Apoſtle uſeth 2 Per. 1. 21. to ſet out the Spirit's guiding and diſpoſing the Prophets in penning the ſacred Scriptures. *Moved*, φερόμενοι, *being carried*, acti, *Beza*. He ſaith, by this word the interpretation of the former verſe, of the impulſe, or inſpiration of the Spirit ſeems to be confirmed, and that the Apoſtle, Heb. 1. 3. ſeems to him, to allude to the names of God, *El* and *Schaddai*. The word may fitly in this firſt Chapter of the *Hebrews*, be taken in all theſe ſignifications.

Φιλόνικος, 1 Cor. 11. 16. *Contentious*; one that *delightfully loveth contentions*. There is both φιλ- a Lover, and νικ- in the end, obſerved by the *Grecians* to give this emphaſis to ſuch words, as to import a delight of doing.

Φιλοξενία, *Hoſpitalitas*. Hoſpitality is a readineſs and free will, to entertain ſtrangers. The Greek word is compounded, of a *friend* and a *ſtranger*, or a lover of a ſtranger; to ſhew, that he that performeth the duty here intended, muſt therein ſhew himſelf a friend to the ſtranger, and one that loveth him. Deut. 10. 18, 19. Thus according to the notation of the word, it compriſeth under it, two things. 1. In regard of the *matter*, that all acts of courteſie and charity be extended to ſtrangers, as to afford them lodging, meat, drink, counſell, protection, conſolation, and what other ſuccour ſtrangers may ſtand in need of. 2. In regard of the *manner*, that the courteſie and charity that is ſhewed to a ſtranger, be ſo lovingly, kindly, and friendly performed, as the ſtranger may ſee he hath found a friend. It is probable, that the Apoſtles were the firſt authours of this compoſition, it being not in any Greek Authours before the Apoſtles time. *St. Paul* hath uſed this, and the word following, four times, Rom. 1. b 13. 1 Tim. 3. 2. Tit. 1. 8. Heb. 13. 2.

Φιλόξενος, *Hoſpitalis*. It is a word of the ſame derivation and compoſition. It is tranſlated, *given to hoſpitality*, 1 Tim. 3. 2. and *a lover of hoſpitality*, Tit. 1. 8.

Φιλοπρωτεύω, *Primatum ambio* 2. *epiſt.* John 9. Φιλοπρωτεύων may ſignifie, one that *loves* and uſeth *immoderately* this dignity of a Biſhop, when he hath it, and one that ſeeks it *inordinately*, or *aſſumeth* it. *Dr. Hammond. Tales* φιλοπρωτεύοντες, *an non hodieque dentur, aliis diſquirendum relinquo.* Schmid. in loc.

Φράσσω, *Occludo*, Heb. 11. 33. *ſtopped.*] It ſignifieth the hindering of the force and violence of a thing. It is thrice onely uſed in the New Teſtament, 1. It is uſed in reference to a mans mouth, ſo as he cannot utter any thing againſt this or that point, or reaſon againſt the ſame, Rom. 3. 19. 2. In reference to a mans credit, 2 Cor. 11. 10 c. *no man ſhall ſtop me*, or this boaſting ſhall not ſtop in me; that is, (as *Beza* interprets it) my mouth ſhall not be ſtopped from boaſting or glorying in this thing. 3. In reference to the fierceneſſe of *Lyons*, ſo here. See Judg. 14. 5. 1 Sam. 17. 34. Dan. 6. 22.

Φυτεία, *Planta*, Matth. 15. 13. *Plant*. It ſignifies here not one ſingle *Plant*, but a *Garden*, or *Nurſery of Plants*, and ſo fitly belongs to a *multitude of men*, a *ſect* or *ſort*, as here of the *Phariſees*, ver. 12. which followed Chriſt, and heard his doctrine.

Φωνέω, *Canto*, *vocem mitto*, Matth. 16. 34. This word was before omitted.

Φωτίζομαι,

a Cum multa oſtentatione, vel cum multo ſtrepitu. *Zegerus.* Cum magna & pompoſa magnificentiæ Regiæ oſtentatione. Ἡ φαντασία eſt oſtentatio pompoſa quoad veſtes, inceſſum, geſtus, comitatus, & ſimilia. *Schmidius.* Reges & Reginæ, præſertim ad loca publica, incomitati ire non ſolent, ſed tanto cum ſtrepitu, etiam numeroſo partim antecedentium partim ſequentium, partim pariter euntium grege, ut omnium ad ſe oculos convertant. Φαντασίας nomine comprehendi exiſtimo ea omnia, quæ faciunt ut reges foràs prodeuntes, cæteris hominibus majores mirabiliores que appareant, veluti, veſtium nitorem, tubarum clamorem, & id genus alia, imprimis verò immenſum numerum aſſectantium, ſine qua friget planè regum & magnatum in publicum proceſſus. *Boiſius in locum.*

b Pourchaſſans hoſpitalité] c. de franc vouloir recerchans tous moiens & occaſions d'exercer cet office de charité envers les étrangers. *Diodati. Given to*, or purſuing *hoſpitality*, Heb. 13. 2. Τὴν φιλοξενίαν] Non πολυξενίας, qua in exceſſu peccatur. Non etiam ἀξενίας; qua in defectu peccatur. Quod & Ethnici lucè naturæ agnoverunt. Quibus extremis remotis, φιλοξενίαν nobis commendat. *Schmidius.*

c Hæc gloriatio non ob ſtruetur, in me, *Beza*. φραγήσω, eſt *ſepio, obſtruo*. Hoc loco eſt Futur. β. Paſſivum. Non obſtruetur. *Schmidius.*

d The *Syriack* turns it *baptized*, and baptisme is called by some of the Ancients, φώτισμα, and φωτίζω, is baptiso. *Vide Goulrtium in Cyp. Epist. 7. See Porter of the unpardonable sin, p.* 13, 14, 15.

φωτίζουσι, *Illuminor*, Heb. 6. 4. *Enlightned* d The Greek word is metaphoricall: the Noun φῶς, whence it is derived, signifies *delight*. The Active Verb φωτίζω, to *give light*, Luke 11. 36. is metaphorically to give knowledge or understanding. Thus it is attributed to Christ, John. 1. 9. The Passive signifieth, *to be endued with knowledge*, or understanding, Ephes. 1. 18. So it is here taken.

X.

Χαῖρε, *Ave*, Luke 1. 28. χαῖρε: *id est*, Gaude. Nam Avere (ut ait Festus) etiam significat Gaudere: est autem hoc omnibus gentibus familiare ut in primo congressu soleant occurrentibus bene peccari. *Beza*, in loc. *Salutandi* verbum, non *adorandi*. Unde ridiculi sunt, qui inde orationis formulam plebi præscribunt, qua Mariam Virginem invocare debeant. *Schmidius*. Certè vocem a χαῖρε, quæ Græca est, Angelus non adhibuit, (qui Hebræam virginem alloqueretur.) Lucas autem, qui scribebat Græcis, & morem & vocem Græcis consuetam usurpabat. Ave, χαῖρε, salve, matutinam esse salutationem volunt Grammatici: sed Lucas non observat illas tricas. *Montac. Apparat.* 9.

a Beatam Virginem inprimis dedecorant ista quasi labe, quum *salutatione Angelica ad precandum utuntur*. Quod enim commune est salutationibus, Mat. 10. 22. Luc. 10. 5. Angelus pro ea oravit dicens *Ave*, haud secus atque Christus pro illis, quibus dixit, *Avete*, Matth. 28. 9. aut *Pax vobis*, Ioh. 20. 19 & quidem non Syriacus modò interpres, sed etiam *Jansenius in Concord Evang. cap.* 3. putat Angelum usum hac salutandi formula Hebræis familiari *Tax tibi*: pro quo Evangelista reddidit Græca phrasi, Ave, id est, gaude. Quod utcunque se habeat, res eôdem recidit: Angelum orasse, salutando virginem, ut Deus eam gaudio & pace cumularet. *Rainold. de Roman. Eccles. idol. lib.* 1. *cap.* 8.

Χαράγμα, *Sculptura*. It comes from χαράσσειν, it is often used in the *Revelation*, Rev. 13. 16, 17. and 14. 9, 11. & 15. 2. and translated *a mark*: and in Acts 17. 29. it is translated, *stone gravened* Dr. *Hammond* on Rev. 13. b 16. saith, the giving χαράγματα, *marks* in the *right hand* or *forehead*, was ordinary in *Syria*, and the neighbour Countreyes, not as a *brand*, (as it is among others, by way of *punishment*, Gal. 6. 17.) but as a note of *Servants* of one *Master* from another. These *marks* were either in their *right hands*, or *armes*, or *wrists*, (as χεὶρ oft signifies) or in their *foreheads*. So that to *cause all to receive this mark*, is to *force* all to the *receiving* these *Idol worships*, and the way of forcing them, is specified *ver.* 17. that is, incensing the *Emperour*, and his *Officers*, in the *Provinces*, to make *interdicts* against *Christian assemblies*, and to proceed severely, and capitally, against all that used any but these *Heathen worships*.

Χαρακτὴρ, *Character*, Heb. 1. 3. *the expresse image*,] or *Character*. The Verb c whence it is derived, signifieth to *Engrave*, and the word here used, the *stamp*, or *print* of the thing *engravened*: as the *stamp* on money coined, the *print* on paper pressed by the *Printer*, a *mark* made by a *Seal*, or any such like impression. *Mr. Broughton* renders it, *essentiall image*.

b Χαρακτὴρ insculpere, *Character*, vel *insculpta quasi figura*, velut Augustinus cap. 12. de Incarnat. verbi loquitur. *expressa figura* personæ ejus, nempè Patris, adeò ut in Filio incarnato videre liceat Deum, Patrem benignissimum, non Judicem severum, *Job.* 14. 9. *Col.* 1. 15. *Schmidius in loc.* c Characteristæ, mysterium vel notam declarat iniquitatis & criminis, quam habituri sunt impii, aut in manu sua dextra per operationem, aut in frontibus per confessionem *Zegerus*. Not that he stamped a visible mark upon them, but obliged them by some externall bond, to serve and fight for the Sea and State of *Rome*. To fight for him, as Soldiers were wont to doe for their Emperour, or Generall, which mark they had in their right hand, wherewith they used to fight; or in their foreheads, to serve him, as Servants did their Masters, whose marks were on their foreheads.

Χάρις, *Gratia*. It signifies 1. *Favour*, Luke 1. 30. 2. *Gift*, Rom. 6. *ult.* 3. The *Gospel* of Christ metonymically, as it signifies the matter or subject of it, in opposition to the Law, John 1. 17. Heb. 13. 9. because it setteth out Gods grace to man in Christ, Joh. 3. 16. &, as it signifies the preaching & promulgating of it, Act. 11. 23. and 13. 43. & 18. 27 4. *Charity*, *liberality*, 2. Cor. 8. 4. 5. A *Reward* of *thanks*- or some *reall return*, Luke 6. 32, 33, 34. & 17. 9. Joh. 1. 16. d we have received χάριν, *grace*, *mercy*, liberall effusion of goodnesse, ἀντὶ χάριτος, *in respect* of (and *in proportion* to) his great *goodnesse*, and *mercy*, and abundant *charity* to us, mentioned before, *ver.* 14: and after, *ver.* 17. where the *grace* of Christ is set opposite to the *strictnesse* of the Law, which hath nothing of *mercy* in it. So *Dr. Hammond* on 1 Pet. 3. *Grace for grace*] or grace upon grace, abundance of grace, and encreases of graces, one by another, Matth. 13. 13. A following grace, after a right use of grace received. *Large Annotat.* Grace, for graces sake, as Rom. 6. 19. to iniquity unto iniquity, that is, to sin, for sins sake; or the grace of the New Testament, instead of the grace of the Old. Grace of favour, for grace of conformity, say some: First the grace of *Iustification*, then of *Sanctification*; first *prevenient*, then *subsequent* grace; first *converting*, then *confirming* grace. One grace after another, and one degree and measure after another. *Vulg. Erasmus*, and *Beza*, render it, *gratiam pro gratia*. *Ludovicus de Dieu* renders it, *gratiam ob gratiam*, id est, *gratiam unam ob alteram*, *posteriorem ob priorem*, that is, faith *Diodati* in his *Notes* on the *French Bible*, we are received into the favour of God, for the favour, and love of the father toward Christ our Mediatour, Rom. 5. 15. Ephes. 1. 6. by whom also having established him head of the Churches, he distributes to every one of his members a portion of his gifts.

Χαρίτόω, *Acceptum facio*, χαριτόομαι, *gratis diligor*. Κεχαριτωμένη, *Accepta*. Luke 1. 28. e *highly favoured*, received to grace, or graciously

d H. e. pro Gratiâ Legali, de quâ Moses tantopere gloriatur, Gratiam Evangelicam quæ omni nationi & populo oblata est. Id quod versu sequente declaratur. *Schmidius Gratiam pro gratiâ*, id est, ut quidam vir eruditus explicat, gratiam supra gratiam: pro quo eleganter dixeris, gratiam gratiâ cumulatam, ut significentur Spiritus Sancti dona pleno cornu per Christum è cœlis in suos effusa. *Beza in loc. Vide plura ibid.* Pro gratiâ in Adamo aliam meliorem gratiam. *Molinæus contra Amyraldum*.

e Evangelista, qui Græcè cum primis eleganter scripsit, & frequenti & eleganti formâ salutationis, Angelicum illud, *Shalom lac*, Pax tibi, expressit, Gratiâ inquit, plena: ut vocem illam Græcam communi consensu vere-

res scriptores Latini reddidere: Quæ cur displiceret illis, qui *Gratis dilectam* substituerunt, non video. Verum est, gratis fuisse dilectam: neq; enim de gratuito Dei amore ad hoc speciale privilegium deputabatur. Et verum est etiam fuisse Gratiâ plenam. Christus. Iohanne, quâ verbum erat incarnatum, dicitur fuisse plenus gratiâ. Stephanus quoq; Act. 6 & Maria, sed non eodem modo vel mensurâ: Christus *plenitudine superabundantia* ad sufficientiam nimirum membrorum, tanquam caput, gratiâ plenus erat: Stephanus *Plenitudine sufficientiæ* Beata virgo, *Plenitudine prerogativæ*, Montac, Apparat 9 *Vide plura ibid.* Sensus est: Salve tu gratiosa, quæ jamdudum gratiam nacta es, ut Deo chara sis, & jam insignem hanc atque incomparabilem gratiam es consecuta, ut servatoris mater dicenda sis, quæ gratia sequentibus describitur. *Lud. de Dieu, Vide Humfredum de Interpret. singulari p.* 53, 54. A χάρις Gratia, est verbum, χαριτόω, *Gratiâ afficio*: quod etsi apud Profanum Scriptorem, quod sciam, neminem reperitur; (nec mirum, quum rem ipsam ignorârint) non tamen propterea Græcum non est, sed ἀναλογώτατος Græcissimum: quum Spiritus Sanctus metam à profanis sibi præfigi non sinat. *Schmidius in loc.*

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graciously accepted, much graced, see *v.* 30. freely beloved, as the Apostle useth the word, Eph. 1. 6. honoured with this singular favour, to be the Mother of the Messias. *Gratiâ plena, full of grace*, so the *Vulgar Latine*, *Arabick*, *Syriack*, which *Dr. Hammond* thinks, may be received, and then (saith he) it is a fit form of a salutation, such as, *O most excellent Theophilus*, v. 3. *Erasmus* renders it, *Gratiosa*; Beza, *gratis dilecta*; Piscator, *gratiam nacta*, that is, having obtained favour, as *Beza* hath it in his Annotations. *Haud aliam facilè causam statuerim diversitatis hujus, quàm studium & amorem veritatis. Quia enim priores interpretationes, aut minùs veræ, aut minùs perspicuæ videbantur, conati sunt semper viri docti aliquid posteà afferre, quod plus vel sinceritatis vel lucis haberet. Igitur non possum, non vehementer laudare consilium & conatum eorum omnium, qui operam suam huc contulerunt, ut vim participii quàm maximè genuinâ interpretatione exprimerent. Nihilo magis superstitioso virginis cultui favet*, Ave gratiâ plena, *si dextrè intelligatur, quam*, Tu es Petrus, *Papæ interminatæ potestati, hoc est, nihil.* Gratia *omnem umbram meriti & dignitatis excludit, &* gratiâ plena *dicitur virgo, non quod plus merita sit quam aliæ fœminæ, sed quod plus ex divinâ benignitate acceperit, consecutaq; fuerit. Ut errores foveri nolo, ita minimè æquum puto, ut falsis dogmatibus principium, aut occasionem præbuisse existimentur ii, qui bonorum & fidelium interpretum diligenter functi sunt officio: id quod de veteri interprete hîc mihi dici posse videtur.* Boisius in locum.

Χειρόγραφον, *Chirographum*, Col. 2. 14. f *hand-writing*. It is a *Bill*, or *Writing*, under a mans *Hand*, whereby he *binds* himself to some *payment* of *money* or *duty*; a *Bond* or *Obligation*, which stands in force against him, to bring any *forfeiture* or *penalty* upon him, upon non-performance of the *condition*, to which he is bound. Thus is the Law of *Moses*, as it requires *abstinence* from *meats*, observation of dayes, *ver.* 16. and so layes an *obligation* on a *Iew* that others are not bound to; and binds him to a *forfeiture* of all his *hopes*, and also to *punishment*, if he doe not perform them. *Dr. Hammond.* The Ceremonies of the Law are called a *hand-writing* against us, because they were as an *Obligation*, or *Bond*, whereby men did daily acknowledge their trespasses and debts unto God, and that they deserved the same death which the beast did endure, and could not by the observed use thereof be acquitted of their debt, as the Apostle declares, Heb. 10. 12. *Dr. Featley.* Some say he speaks to the *Gentiles*, who were at a distance from the *Iewes*, by reason of the Ceremoniall Law, and from God, by reason of the Morall Law. The Law (saith *Deodate*, in his *Notes* on the *French Version* of the *Bible*) is the obligation; the practice of the Ceremonies contained the confirmation, and confession of the debt, the bloud of Christ, the acquittance, by which the obligation is cancelled.

f Per Chirographum decreti intelligimus obligationem, seu pactum illud Dei cum Adamo initũ: Poterimus etiam legis Mosaicæ professionem intelligere. Nec solum hæc, verum etiam omne peccatum, propter quod per suam justitiam Deus nobis decrevit inferre mortis æternæ supplicium, Chirographum est vel syngrapha adversus nos. *Zegerus in loc.*

Χειροτονία, g *Per suffragia creo, constituo*, Acts 14. 23. *ordained them Elders*, χειροτονήσαντες. The word signifies, making of such a choice, as was made or confirmed by lifting up of hands, to signifie suffrages or consent: it is also used to appoint, or ordain in generall, as *ch.* 10 41. the *Syriack* readeth, *and they appointed Elders in every Congregation.* It seemeth, that *Paul and Barnabas* did not all alone, in *Ordinations* and *Church-government*; other Christians shewed their consent or approbation of the persons who were ordained *Elders*, by lifting up their hands, as very well knowing of what behaviour they had been among them. *Mr. Redding* in the *Large Annotat. Diodati* translates that place, Acts 14. 23. *Et apres leur avoir par communs suffrages ordonné des Anciens*; and in his Notes addes, *C. avec l'aveu, & consentement des Eglises, auquelles ce droit étoit anciennement conservé, mesme du temps des Apostres: pour ce que, le gouvernement de l'Eglise n'est point fondè en contrainte & violence; mais en volontaire obeissance.* The opinion of them, that take the word to signifie election by voyces of the people, is ridiculous; because the action signified by it, is the action of *Paul* and *Barnabas*, not the action of the people, therefore it signifies Ordination by the imposition of the Apostles hands, not election by listing up the peoples hands. But in the 2 Cor. 8. 19. it seems to signifie in the generall sense, onely Constitution, without Ordination by the imposition of hands. *Mr. Thorndikes Review of the Primitive Government. Vide præfat. Episc. Bilson. ad Eccles. Gubern.* The word χειροτονέω, literally signifies, to *stretch out the hand*, or *hold it up*, and signifies among the ancient Greeks, *chooſing*, or *giving of sentence*, or *suffrages*, which in *popular Elections*, or *Iudicatures*, was done after this manner. But this being the *originall* of the word, it is (as is ordinary with other words) somewhat *enlarged*, and *changed* in the *ordinary usage* of other *Writers*, *Iewish* and *Christian*, and signifies indifferently, *Constituting*, or *Ordaining*, without any intimation of *suffrages*, or *plurality* of *persons* or *voyces*, by whom this *Ordination* is made. Thus it is used in this place, not of any *multitude*, or *number* of men, to whom *suffrages* might belong, but of *Paul* and *Barnabas*, who did it by joynt consent, and there is no other possible way for *two* to vote any thing. And though 2 Cor. 8. 19. it be used of the *Churches Constituting* one to *travell* with

g Non solum *manum porrigere*, verum etiam simpliciter *decernere, constituere, ordinare, creare, eligere* significasse χειροτονεῖν palam est, quoniam scilicet per ejusmodi manuum usum tum constitui solebant ac decerni Leges, tũ magistratus creari. *Selden. De Synod. Vet. Hebr. l. 1. c. 14. Vide plura ibid.* Est notanda vis hujus verbi, ut *Paulum* ac *Barnabam* sciamus nihil privato arbitrio gessisse, nec ullam in Ecclesia exercuisse tyrannidem. *Beza in loc.* Vetus. *& cùm constituissent illis*, &c. Erasmus *Et cùm suffragiis creassent illis*, &c. *Theophylacti* interpres: *Et cùm ordinassent* atque constituissent *illis*, &c. Duo ejusdem significationis verba simul conjungens, id quod sæpiusculè facit. *Beza* & *Piscator. Quumque ipsis per suffragia creassent*, &c. Non faveo Romanæ Hierarchiæ, certè non faveo; & tamen existimo ante exortam de disciplinâ Ecclesiasticâ controversiam, neminem fuisse paulo æquiorem cui versio vulgata, si minùs præferenda aliis, at saltem admodùm tolerabilis hoc loco non videretur. Nostri interpretes palmam illi tribuunt, sic enim habent. *And when they had ordained them Elders in every Church.* Τὸ χειροτονῆσαι, si usum loquendi potiùs, quàm syllabas ipsas (quibus inhærere sæpè parum est tutum) respicias, nihil aliud declarat, quàm *constituere, creare, ordinare, designare*, sive id fiat per suffragium unum, sive per plura, sive absque suffragiis omninò. Patum solidè ratiocinantur ii, qui ex vi vocis hujus argumentantur, *Paulum* & *Barnabam* in hoc negotio constituendi presbyteros, nihil per se egisse, sed expectasse suffragia & consensum aliorum. Non nego eos, assumpsisse sibi alios, sed ex vi vocis hujus satis solidè concludi posse, id verò nego. *Boisius in loc.*

St. *Paul*,

St. *Paul*, yet is this no *variation* from the preſent notion of it, the word ſignifying, to *Ordain*, or *Elect*, or *Conſtitute*, indifferently, whether it be done by *God*, or *one*, or *more men*, or by the *whole Church*. Dr. *Hammond*.

Χείρων, *Pejor*, Heb. 10. 29. *ſorer*. The Greek word is comparative, but anomalous. The poſitive κακὸν, is put for any manner of evil, either of ſin, or puniſhment, Rom. 1.30. Thus this comparative word is uſed, in the caſe of ſin, 1 Tim. 5.8. & in the caſe of puniſhment, Luke 27. 64. ſo here. *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy?*] This interrogation is, 1. A note of affirmation, more vehemently affirms it, Jer. 31. 20. 2. Of admiration, Matth. 21. 20. See Hebr. 2. 3. and 10. 25.

Χολὴ, *Fel*, Matth. 27. 34. It ſignifies here, all kind of *bitter poyſonous ſpices*, or *mixtures*, which *Mark*, in ſetting down this ſtory, determines to be *myrrhe*. It is put, Deut. 29. 18. and 32. 32, for a moſt poyſonous herbe.

Χρηματίζω, *Divinitus admoneo, oraculo admoneo*. The Active is applied to him, that delivereth to others, what he hath received from God; or that ſpeak this by Divine inſpiration, or revelation, as *Moſes* did, Heb. 8. 5. In this ſenſe the word is uſed, Heb. 12. 25. where (ſaith *Dr. Hammond*) it is to be rendred, not *ſpeaking* ſimply, but *ſpeaking* from God, *delivering oracles*, *warnings*, or *precepts* from him. Χρηματίζομαι, h *Nominor*, *Divinitus admoneor*, *nuntior*. The Paſſive is uſed of ſuch as are *warned*, *admoniſhed*, or *ſpoken unto* by God, as the *Wiſe men*, Matth. 2. 12. *being warned of God*.] Χρηματισθέντες, *warned* by an *oracle*; it is a word proper to the diſpenſation uſed in the primitive times; *Diodati* renders it, *Et ayans une revelation divine*, it is alſo ſpoken of *Ioſeph*, v. 22. & *Noah*, Heb. 11. 7. & *Cornelius*, Act. 10. 22. Act. 11. 26. i Χρηματισαι nominarentur vel appellarentur, *called*,] as from Gods, or by Divine Oracles, as the word is elſewhere uſed. Χρηματισμὸν, *Divinitus reſponſum*. This is a Participle derived from the former Verb, and is put for the thing that is revealed by God, Luke 2. 26.

Χρηματισμὸς, *Divinum reſponſum*. This Noun is put for the *anſwer* of God, Rom. 11. 4. that *voyce* from heaven to *Elias*, 1 Kings 19. 12.

Χρηστὸς, k *Bonus, utilis, facilis, benignus*, Matth. 11. 30. l It ſignifies *good*, and ſomething more, *good in the higheſt degree*, and is rendred *gracious*, 1 Pet. 2. 3. and Rom. 2. 4. Chriſts yoake is not onely a *good*, but a *gracious*, *bounteous* yoake, that any man is the better for taking on him.

Χωρίζω, *Separo*. It ſignifieth to *remove*, or *ſeparate* from a place, Act. 18. 1. 2. From a *perſon*, Philem. ver. 15. 1 Cor. 7. 10, 11, 15. and from an *eſtate*, or *condition*, Rom. 8. 35, 39.

Χωρὶς, *Abſque, Sine, Seorſim*, John 15. 5. *without me*: χωρὶς ἐμοῦ, Vulg. & Eraſmus, *Sine me*, which *Beza* thinks dilute, he therefore renders it, *Seorſim à me*, & ſo do others, *ſevered*, or being *ſeparate* from me, ye can do no good: members divided from the Head cannot live; ye can do nothing truly good, but by me, ſee Hoſ. 14. 8. Phil. 2. 13. The ſimilitude here uſed, ſhewes that we can doe no good thing, *ſine concurſu actuali*, except the ſpirit concur in every act with us. It is not the union of the Branches with the Vine, that cauſeth them to bear, but the actuall influence from the Root, Phil. 1. 19. There muſt be, *Creatrix imago, in imagine creata*. Bernard

Ψ.

Ψεύδομαι, *Fallo, fruſtro, Decipio, mentior*. 1. It is uſed with a *Genitive Caſe*, and then it ſignifieth *paſsively*, to be *deceived*, *fruſtrated*, *cheated* of any thing. 2. It is uſed with a *Dative Caſe* of the *perſon* a, or with a Prepoſition, εἰς or κατ' joyned to the perſon, and then 'tis abſolutely to *lye*, Act. 5. 4. James 3. 10. Col. 3. 9. 3. It is uſed with an *Accuſative Caſe* b of the *perſon*, & then it ſignifies actively to *deceive*, *rob*, *deprive*, and that is the very notion of it here in this place, to deceive the Holy Ghoſt. *Dr. Hammond* on Act. 5. 3. *ut falleres*, vel *mendacio decipere tentares*. Τὸ ψεύσασθαι hîc *non tam actum, quàm conatum actus denotare videtur*. Boiſius. *Vide* Schmidium.

Ψεύδω, c *Mendacium*, a *Lye*, Joh. 8. 44. Ψεύδης, *mendax*, a *Lier*, Rev. 2. 2. The Titles of ſuch as deal ſaſly, and deceitfully, are compounded therewith, as, *A falſe Brother*, ψευδάδελφος, Gal. 2. 4. *A falſe Apoſtle*, ψευδαπόστολος, 2 Cor. 11. 13. *A falſe teacher*, ψευδοδιδάσκαλος, 2 Pet. 2. 1. *A falſe ſpeaker*, ψευδολόγος, 1 Tim. 4. 2. *A falſe witneſſe*, ψευδομάρτυς, Mat. 26. 60. *A falſe Prophet*, ψευδοπροφήτης, Mat. 7. 15. *A falſe Chriſt*, ψευδόχριστος, Matth. 24. 24. *A thing falſly called*, ψευδώνυμος, 1 Tim. 6. 7.

Ψηλαφίσω, *Contrecto, palpo*, Act. 17. 27. *If happily they might feel after him, and find him*: grope him out, *ſi fortè palpando eum invenirent*, if happily by groping, they might find him out, *quemadmodum optimè Dominus* Beza, *ut mihi quidem videtur*, ſaith *Mr. Bois* of *Ely*. We may the rather concur with him, ſeeing he doth uſually forſake *Beza*, (though his pains ~~too~~ were very uſefull to the Church;) if he were blame-worthy, for ſo often falling upon the Vulgar, perhaps *Dr. Price*, and this *Mr. Bois*, take as much liberty in falling upon him.

h Verbum Paſſivum interdum de Perſonâ dicitur, Divinitus admoneri, ut hoc loco. Interdum de reipsâ, de ipſo Divinitus dato monito, ut Luc. 2. 26. *Schmidius in Matth.* 2.

i The uſe of χρηματίζειν in the active; for (*to be called*) in a paſſive ſenſe, is *to bee ſeen*, Rom. 7. 3. ſo here *famouſly known* under that name of *Chriſtians*. D. *Hammond*. Activus uſus verbi χρηματίζω in ſignificatione *nominandi* rarior eſt. paſſivus frequentior, ſicut nonnunt qui in Græcis ſcriptoribus non ſunt perfunctorie verſati. *Boiſius in loc.*

k Χρέος *utor*, *utilis eſt*, *commodus*. l Hoc vocabulum tribus omnino modis interpretamur. Nam quum de re dicitur, aliquando id declarat, quo facile quis uti poſſit, ut Matth. χρηστὸν, id eſt, facile: quo videlicet facilè & minimâ aut nullâ potius cum moleſtia utamur. Interdum verò declarat utile & uſui noſtro maximè accommodatum, Luc. 5 39. Poſtremò quum perſonis accommodatur χρηστὸς, eum declarat, qui facilem ſui uſum aliis præbet, quem Latini benignum ac beneficum appellant, ut hoc loco & Rom. 2. 4. & Epheſ. 4. 32. unde χρηστότης toties ab Apoſtolo laudata, quam nos benignitatem ac facilitatem interpretamur. *Beza in Luc.* 6. 35.

a So the Lxx uſe it, Pſal. 89. 35. and 78. 43. ſaith *Ludovicus de Dieu in loc.*

b So the Septuagint uſe it, Eſay 57. 11. 2 King. 4. 16. *Id ibid.* robbing, depriving him of that which was beſtowed on him.

c See *Schmidius* on Rom. 1. 25. and for ψεύδης on Act. 6. 13.

d Ψηλαφεῖν, & ψαλαφᾶν, eſt exquiſitè palpare. *Schmidius.*

Ψυχικὸς, *Animalis*. In 1 Cor. 2. 14. and 15. 3. 45, 46. this word is rendred *naturall*. Jam. 15. and Jude ver. 19. *Sensuall*, it may be rendred *Animall*, 1 Cor. 15. and in Jude; it is no where else used. *Dr. Featley* saith, the opposition between ψυχικὸς, and πνευματικὸς, sheweth, that the Apostle meaneth, 1 Cor. 2. 14. a man that hath no farther light of understanding, then that which he brought with him, even from his mothers womb, as *Iude* defineth men sensuall, not having the spirit, ver. 19. And in this sense *Tertullian*, saith he taketh the word, in his *Tractate* contra *Psychicos*, branding the right Beleevers, who distasted the Fasts of the *Montanists*, (into whose heresie he was now fallen) with the name of the *Psychici*, that is, *carnall*, or *sensuall* men. Some interpret it, *He that doth* excolere animam, *mind the polishing of his soul*, as *Plato*, *Seneca*. Others, *the soul-man*, id est, *homo non alia quam naturali animi luce præditus, ut definitur*, e *Iudæ* 19. He is thus described by *S. Chrysostome*, *Qui beneficio carnis vivit, & nondum mente est illuminatus per spiritum, sed solam habet naturâ insitam & humanam intelligentiam, quam omnibus animabus indidit Creator.*

e Iude 19. *sensuall*,] such as act from the inclination and motion of the sensitive appetite, ψυχικοὶ, *soul-men*, they live after the precepts of corrupt reason here. Ψυχικοὶ (saith *Dr. Hammond*) signifies those that have no taste of any higher principle in them, but of the sensitive soul; that suffer those affections to carry them away, to rule, and have dominion over them. Contrary to these, are the πνευματικοὶ, *spirituall*, they that move by an higher principle, that having the assistance of Gods Spirit, and divine revelation, doe act and move accordingly. Hence Hereticks (and particularly the *Gnosticks* and their followers in *Irenaus*) called themselves πνευματικοὶ, the *spirituall*, and all others ψυχικοὶ, *animales*. See 1 Ioh. 4. 1.

Ω.

Ὧδε, *Hic*. This Adverb translated *here*, is sometimes indefinitely used, for a note of *demonstration*, or *admiration*, as Rev. 13. 10. and 14. 12. (see *Dr. Hammond* on Rev. 13. 18.) It is also put for the *time* of doing a thing, as Heb. 7. 8. and for *place*, more strictly for the particular place where one is, Matth. 17. 4. or more largely, for the whole earth, as Heb. 13. 14. yet it may also be applied to the time of mens abode in this world.

Ὠδὶν, *Dolor partûs*, *Dolor*, Act. 2. 24. a *the pains*, or the *bands of death*, ὠδῖνες. The Hebrew חֵבֶל *Chebel* signifies two things, a *cord*, or *band*, and a *pang*, especially of *women* in *travell*. Hence the Lxx. meeting with the word, *Psal* 18. 2, (where it certainly signifies *cords*, or *bands*) have yet rendred it ὠδῖνες, *pangs*; & so again 1 King. 20. 31. and in other places; and from their example here, *S. Luke* hath used τὰς ὠδῖνας θανάτου, *the pains*, or *pangs of death*, when both the addition of the word *loosing*, and being *holden fast*, do shew, that the sense is *bands*, or *cords*. Dr. *Hammond* on Acts 2. See him on Psal. 18. The *Syriack* renders it well, *funes inferni*, according to the Hebrew.

a Significantur ὠδῖναι nomine, qui sunt propriè gravissimi & periculosi dolores parturientium, similiter anxii & sævi cruciatus quales Christi perpetientis talem mortem pro genere humano fuerunt, non corporis solum sed animi quoque. *Camerarius. Vide Schmidium.*

Ὥρα, *Hora*. It signifies a *Season*, and any part of *time* indefinitely, but yet both in Greek and Latine, it is used for a small, or short space, so Philem. 15. 1 Thess. 2. 17. and so 2 Cor. 7. 8. From the Hebrew word אור, *or* ὥρος, *Orus*, was formed to signifie the Sun with the *Egyptians*, and because the course of the Sun, was taken for the measure of the year, ὥρος hath been also taken to signifie the year, in *Hippocrates*: and in the end, it was called ὥρα, to signifie yet a lesse measure of time; *Hora* in *Latine*, *Italian*, *Spanish*, *Ora* in *Hungary*, *Heure* in *French*, an *Hour* in *English*, *Vre* in *Flemin*, as *Guichard* observes in his *Etymologicall Harmonie of Languages*.

Ὡς, ὡσεὶ, *Vt*, *Tanquam*, Heb. 3. 5. *As*] here it is not assimilative, but declarative, a clear manifestation of what he was, as Joh. 1. 14. where it is declarative, and demonstrative, expressing the truth of the thing. It is not inserted there, *tanquam terminus diminuens*, for it is left out, ver. 18. I suppose, ὡσεὶ is also so taken, Luke 22. 44.

FINIS.

The ſeverall places of the Old Teſtament cited in the New, which are taken from the *Hebrew* or *Septuagint*, from both, or neither.

Matth.

Matth. cap. 1. ver. 23. ex Iſaiæ 7. 14.	V
c. 2. v. 6. ex Micæ 5. 2.	N
v. 15. ex Hoſeæ 11. 1.	H
v. 18. ex Jeremiæ 31. 15.	H
v. 33. ex Judicum 13. 5.	N
c. 3. v. 3. ex Iſaiæ 40. 3.	G
c. 4. v. 4. ex Deuteronomii 8. 3.	G
v. 6. ex Pſalmo 91. 11, 12.	N
v. 7. ex Deut. 6. 16.	G
v. 10. ex Deut. 6. 13.	N
v. 15, 16. ex Iſa. 9. 1, 2.	N
c. 5. v. 21. ex Exodi 20. 13. Levitici 24. 21.	V
v. 31. ex Deut. 24. 1.	V
v. 33. ex Numerorum 30. 2.	N
v. 38. ex Exod. 21. 24.	V
v. 43. ex Levit. 19. 18.	N
c. 8. v. 17. ex Iſa. 53. 4.	H
c. 9. v. 13. ex Hoſ. 6. 6.	H
c. 11. v. 10. ex Malachiæ 3. 1.	H. & N
v. 14. ex Mal. 14. 5.	H
c. 12. v. 4. ex 1 Samuelis 21. 6.	V
v. 5. ex Numeror. 28. 9.	V
v. 18, &c. ex Iſa. 42. 1.	G. & N
c. 13. v. 15. ex Iſa. 1, 6, 9, 20.	G
v. 35. ex Pſal. 78. 2.	G. & N
c. 15. v. 4. ex Exod. 20. 12. 21, 17.	V
v. 8, 9. ex Iſa. 29. 13.	G
c. 19. v. 4. ex Geneſeos 1. 27.	V
v. 5, ex Gen. 2. 24.	V
v. 7. ex Deut. 24. 1,	V
c. 21. v. 5. ex Zachariæ 9. 9.	N
v. 9. ex Pſal. 118. 25, 26.	V
partim v. 13. ex Iſa. 56. 7. p. ex Jer. 7. 11.	N
v. 16. ex Pſal. 8. 2.	V
v. 42. ex Pſal. 118. 22, 23.	V
c. 22. v. 24. ex Deut. 25. 5.	V
v. 32. ex Exod. 3. 6.	V
v. 37, ex Deut. 6. 5.	N
v. 39. ex Levit. 19. 18.	N
v. 44. ex Pſal. 110. 1.	V
c. 24. v. 15. ex Danielis 12. 11.	G
v. 29. ex Iſa 13. 10.	N
c. 27. v. 9. 10. ex Zach. 11, 13.	V. & N
v. 35. ex Pſal. 22. 18.	V
v. 46. ex Pſal. 22. 1.	V

Mar.

Mark. c. 1. v. 2. ex Mal. 3. 1.	V
v. 3. ex Iſa. 40. 3.	V
c. 2. v. 26. ex 1 Sam. 21. 6.	N
c. 4. v. 12. ex Iſa. 6. 9.	V
c. 7. v. 6. ex Iſa. 29. 13.	V
c. 10. v. 8. ex Gen. 2. 24.	V
c. 11. v. 9, 10. ex Pſal. 118. 22, 23.	V
v. 17. ex Iſa. 56. 7. & Jer. 7. 11.	V
c. 12. v. 10, 11. ex Pſal. 118. 22, 23.	V
v. 19. ex Deut. 25. 5.	V
v. 26. ex Exod. 3. 6.	V
v. 29, 30. ex Deut. 6. 4, 5.	V
v. 31. ex Lev. 19. 18.	V
v. 36. ex Pſal. 110. 1.	V
c. 13. v. 14. ex Dan. 12. 11.	V
c. 14. v. 27. ex Zach. 13. 7.	H. & N
c. 15. v. 28. ex Iſa. 53. 12.	V
v. 34. ex Pſal. 22. 1.	V

Luc.

Luc. c. 2. v. 23. ex Exodi 13. 2. Numerorum 8. 17.	N
v. 24. ex Levitici 12. 8.	V
v. 34. ex Iſaiæ 8. 14.	N
c. 4. v. 4. ex Deuteronomii 8. 3.	V
v. 8. ex Deut. 6. 13.	V
10, 11. ex Pſalmo 91. 11, 12.	V
v. 12. ex Deut. 6. 16.	V
18, 19. ex Iſa. 61. 1, 2.	G. & N
c. 6. v. 4. ex 1 Samuelis 22. 6.	V
c. 7. v. 27. ex Malachiæ 3. 1.	V
c. 10. v. 27. ex Deut. 6. 5. & Lev. 19. 18.	V
c. 19. v. 46. ex Iſa. 56. 7. & Jeremiæ 7. 11.	V
c. 20. v. 17. ex Pſal. 118. 22.	V
v. 37. ex Exod. 3. 6.	V
v. 42, 43. ex Pſal. 110. 1.	V
c. 22. v. 37. ex Iſa. 53. 12.	V

Ioh.

Ioh. c. 1. v. 23. ex Iſa. 40. 3.	V
c. 2. v. 17. ex Pſal. 69. 10.	V
partim c. 7. v. 42. partim ex Mic. 5. 2. p. ex 1 Sam. 16. 1.	V
c. 8. v. 5. ex Lev. 20 10.	V
v. 17. ex Deut. 17. 6.	V
c. 10. v. 34. ex Pſal. 82, 6.	V
c. 12. v. 15. ex Zach. 9. 9.	V
v. 38. ex Pſal. 53. 1.	V
v. 40. ex Pſal. 6. 10.	N
c. 13. v. 18. ex Pſal. 41. 10.	N
c. 19. v. 24. ex Pſal. 22. 18.	V
v. 28, 29. ex Pſal. 60. 22.	V
v. 36. ex Exod. 12. 46.	N
v. 37. ex Zach. 12. 10.	H

Act.

Partim c. 1. v. 20. p. ex Pſal. 69. 26. p. ex Pſal. 109. 8.	N
c. 2. v. 17. &c. ex Joelis 2. 28. &c.	N
v. 25. &c. ex Pſal. 16. 8. &c.	G
v. 34. 35. ex Pſal. 110. 1.	V
c. 3. v. 23. ex Deut. 18. 15, 18, 19.	N
v. 25. Gen. 22. 18.	N
c. 4. v. 25, 26. ex Pſal. 2, 1, 2.	V
c. 7. v. 42, 43. ex Amos 5. 25, 26, 27.	N
v. 49, 50. ex Iſa. 66. 1, 2.	V
c. 8. v. 32, 33. ex Iſa. 53. 7, 8.	G
c. 13. v. 33. ex Pſal. 2. 7.	V
v. 34. ex Iſa. 55. 3.	V
v. 35. ex Pſal. 16. 10.	V
v. 41. ex Habb. 1. 5.	G
v. 47. ex Iſa. 49. 6.	G
c. 15. v. 16, 17. ex Amos 9. 11, 12.	G
c. 23. v. 5. ex Exod. 22. 28.	V
c. 28. v. 26, 27. ex Iſa. 6. 9, 10.	V

Rom.

Rom. c. 1. v. 17. ex Hab. 2. 4.	V
c. 3. ex Pſal. 51. 4.	G
v. 10, 11, 12. ex Pſal. 14. 1, 2, 3.	N
v. 13. ex Pſal. 5. 10. Pſal. 140. 4. } ex Pſal. 14. 1, 2, 3. juxta 70. } G.	
v. 14. ex Pſal. 10. 7.	
v. 15. ex Prov. 1. 16.	
v. 16, 17. ex Iſa. 59. 7, 8.	
v. 18. ex Pſal. 36. 12.	
c. 4. v. 3. ex Gen. 15. 6.	V
v. 17. ex Gen. 17. 5.	V
v. 18. ex Gen. 15. 5.	V
c. 8. v. 36. ex Pſal. 44. 23.	V
c. 9. v. 9. ex Gen. 18. 10.	V
v. 12 ex Gen. 25. 23.	V
v. 13. ex Mat. 1. 2.	V
v. 15. ex Exod. 33. 9.	V
v. 17. ex Exod. 9. 16.	H
v. 25. ex Hoſ. 2. 23.	V
v. 26. ex Hoſ. 1. 10.	V
v. 27, 28. ex Iſa. 10. 22, 23.	V
v. 29. ex Iſa. 1. 9.	V
v. 33. ex Iſa. 8. 14. & 28. 16.	H
c. 10. v. 5. ex Lev. 18. 5.	V
v. 6. ex Deut. 30. 12.	V
v. 8. ex Deut. 30. 14.	V
v. 11. ex Iſa. 28. 16.	G
v. 13. ex Joelis 2. 32.	V
v. 15. ex Iſa. 52. 7.	H
v. 16. ex Iſa. 53. 1.	V
v. 18. ex Pſal. 19. 5.	V
v. 19. ex Deut. 32. 21.	V
v. 20, 21. ex Iſa. 65. 1, 2.	N
c. 11. v. 3. ex 1 Reg. 19. 10.	V
v. 4. ex 1 Reg. 19. 18.	H
v. 8. Iſa. 29, 9. & 6. 9.	N
v. 9, 10. ex Pſal. 69. 23, 24.	G
v. 26. ex Iſa. 59. 20.	N
v. 27. ex Iſa. 27. 9.	N
v. 34. ex Iſa. 40. 13.	V
v. 35. ex Jobi 41. 2. vel 10.	H
c. 12. v. 19. ex Deut. 32. 35.	H
v. 20. ex Proverbiorum 25. 21, 22.	V
c. 14. v. 11. ex Iſa. 45. 23.	N
c. 15 v. 3. ex Pſal. 69. 10.	V
v. 9. ex Pſal. 18. 50.	V
v. 10. ex Deut. 32. 43.	V
v. 11. ex Pſal. 117. 1.	V
v. 12. ex Iſa. 11. 10.	V
v. 21. ex Iſa. 52. 15.	V

1 Cor.

1 *Cor.* c. 1. v. 19. ex Iſa. 29. 14.	G. & N
v. 31. ex Jer. 9. 24.	V
c. 2. v. 9. ex Iſa. 64. 4.	N
v. 16. ex Iſa. 40. 13.	V
c. 3. v. 19. ex Jobi 5. 13.	H
v. 20. ex Pſal. 94. 11.	N
c. 6. v. 16. ex Gen. 2, 24.	V
c. 9. v. 9. ex Deut. 25. 4.	V
c. 10. v. 7. ex Exod. 32. 6.	V
v. 26. ex Pſal. 24. 1.	V
c. 14. v. 24. ex Iſa. 28. 11, 12.	N
c. 15. v. 45. ex Gen. 2. 7.	V
v. 54. ex Iſa. 25. 8.	H

2 Cor.

2 *Cor.* c. 4. v. 13. ex Pſal. 116. 10.	V
c. 6. v. 2. ex Iſa. 49. 8.	V
v. 16. ex Lev. 26. 11, 12. & Ezek. 37. 27.	V
v. 17. ex Iſa. 52. 11.	V
v. 18. ex Jer. 31. 1, 9.	V
c. 8. v. 15. ex Exod. 16. 18.	V
c. 9. v. 9. ex Pſal. 112. 9.	V
c. 13. v. 1. ex Deut. 17. 6.	V

Gal.

Gal. c. 3. v. 8. ex Gen. 12. 3. & 18. 18.	V
v. 10. ex Deut. 27. 26.	V
v. 11. ex Hab. 2. 4.	V
v. 12. ex Lev. 18. 5.	V
v. 13. ex Deut. 21. 23.	V
v. 16. ex Gen. 17. 7.	V
c. 4. v. 22, ex Gen. 16. 15 & 21.	V
v. 27. ex Iſaiæ 54. 1.	V
v. 30. ex Gen. 21. 10.	V

Eph.

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